Tafseer-e-Siddiqi

(Introduction & Tafseer of Surat-ul-Fatiha)

Tafseer (Urdu) by:

Allama Muhammad Abdul Qadeer Siddiqi *(Hasrat)*

(Late Dean of Faculty of Islamic Studies,
Osmania University, Hyderabad Deccan)

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Foreword

In order to understand the relationship between man and God and to know what the duties and responsibilities of a muslim are one must have a profound knowledge of Quran which is the main source of our religion. The primary purpose of an exegesis is to present the teachings of the Quran in a lucid manner for the enlightement of the common man.

Being a great religious scholar with very high academic & literary attainments to his credit Maulana Mohammad Abdul Qadeer Siddiqi, a former Chairperson of the Department of Islamic Studies, Osmania University, Hyderabad Deccan was the most competent person to write an exegesis of the Quran (in urdu language) which he named Tafseer-e-Siddiqi .This exegesis has been instrumental in guiding hundreds of people from darkness to light over a number of years.

Late Mr. Khawaja Abdul Ghani who was a great admirer of the exegetist, upon my request undertook the gigantic task of translating Tafseer-e-Siddiqi into English. He had a good command over English language and deep knowledge of religion as well. The translation of the Tafseer (the exegesis) was completed after a number of years of study and hard work. In my opinion he has done justice to the task he had undertaken to accomplish. As his pupil, I pay homage for the great success he achieved by translating into English the great work of a great religions scholar

It will be my endeavour to publish the translation of the whole exegesis but to begin with I have the honour to present to the readers the translation of the Introduction to the Tafseer-e-Siddiqi and the exegesis of the opening surah (chapter) of Quran "Al-Fathaha" which will be helpful in understanding the whole exegesis which will be published later Insha Allah (God willing).

I am thankful to my friend Mr. Ahmed Abdul Shakoor S/o Maulana Abdul Qadeer Siddiqi for undertaking the painful job of reading the manuscript and typed copy inspite of his varied engagements. The late translator had completed the translation in early seventies but it could not be published for various reasons. In retrospect it appears that Providence has chosen my friend Mr. Shakoor for this gigantic task.

I am thankful to Late Mr. Ghani and his sons and daughter Mrs. Talat Moin for handing over the manuscript for publication. Late Mr. Ghani's whole family is anxiously looking forward to an early publication of the translation. They have given an unreserved permission for its publication.

Dr. Iqbal Ali Khan

Friday,
Shab-e-Meraj 1420,
November 5, 1999,
Karachi.

PREFACE

The work of translation of the Tafseer-e-Siddiqi an urdu exegesis of Quran into English was a gigantic task which late Mr. Abdul Ghani (may Allah rest his soul in peace) completed with great perseverance and courage. Publication of the English version of the Tafseer is yet another huge task requiring vast financial resources. Dr. Iqbal Ali Khan has taken up this challenging task and to begin with he decided to published the "Introduction of the Tafseer-e-Siddiqi" and the "Exegesis of Al-Fatahah" in book-form. The two portions of the book cover a number of fundamental religious issues providing guidance to those who are deeply interested in gaining insight into Quran and in religious matters.

Dr. Iqbal Ali Khan has long term plans for the publication of both English and Urdu versions of the Tafseer-e-Siddiqi. So this book is a good beginning. I pray to Allah Almighty that his endeavour in this regard continues unabated till the achievement of the final goal.

In collaboration with Late Mr. Mahmood Makki, he has already published the first volume to the Tafseer in Urdu. The preliminary work on the second volume was completed but due to the sad demise of Mr. Makki the publication was postponed for the time being. It is to be hoped that impediments in the way will soon be removed and the second volume will be in the hands of the readers.

As the son of the exegetist Maulana Mohammad Abdul Qadeer Siddiqi, I accord whole hearted permission to Dr. Iqbal for the publication of the Tafseer-e-Siddiqi (both the English Translation and the Urdu version of the Tafseer). I have alway cooperated in this regard and will continue to do so in future.

Special compliments are due to Dr. Abdul Hassan Siddiqi M.R.C.P and Dr. Rasheed Fatima for their generous financial assistance for the publication of the book and compliments are also due to Mrs. Talat Moin the daughter of Late Mr. Abdul Ghani (the translator of the Tafseer-e-Siddiqi) for providing the manuscript of the translation to Dr. Iqbal. For me personally compliments are due to Dr. Iqbal who has taken so much pains for the publication of the book written by my venerable father. In the end special thanks are due to Mr. Syed Imaduddin Qadri for his advice and help in the publication of both the Urdu, and English versions of Tafseer-e-Siddiqi.

Ahmed Abdul Shakoor Siddiqi

FOREWORD BY THE TRANSLATOR

There is not a single book in the whole world which is so much perused, recited, eulogised, commented, written, so much money, time and talent have been lavished upon as the Holy Quran. Not a day dawns on which a new commentary or some kind of literature does not appear from some quarter. In the midst of such abundance of matter on The Holy Qur-an, this poor translation of mine, I am afraid, may be buried deep down under it, and if at all it comes into the hands of any of the lovers of the Holy Book, I shall deem it a privilege and the day the luckiest of my life.

The Exegesis "Thafsiri Siddiqi" which is rendered into English is of one of the greatest litterateurs, traditionists, jurists and sufis of his time. To attempt to translate the work of such a great man is to admit one's own limitations. The translator knows what he is and as such he cannot aspire to do --------- justice to the great work. Admiration for the exegesist end the exegesis, supplemented by a suggestion from his friend Dr. Muhammad Iqbal Ali Khan M.B.B.S., F.R.C.P., (a famous and popular figure in the medical circles of Karachi and a devotee and Khalifah of the great Sufi and Saint), emboldened him to take up the colossal task of translation.

The thing that I am proud of having initiated is transliteration of Arabic words into Roman scripting the word to word translation of the text. This would enable

those non-conversant with Arabic script to read and understand Arabic. The system of translation is as follows:-

1. Quranic verse in Arabic script.

2. Arabic words of the verse transliterated into Roman script and translated into English.

3. English translation of the verse as a whole.

4. Urdu notes of the exegesist translated into English.

This exacting but pleasant and interesting work took a toll tool of twelve long years of my life and now by the grace of Allah and to my great joy, I am able to put the fruit, nay the essence of my life into the hands of the public.

Reader! Now the work is before you. I have put into it what was best in me. Allah knows that I have not flinched in the use of the powers Allah has been pleased to endow mw with. All that I request of you is to pray for this poor soul. May Allah make, though not the translation but my hard work which I have put in only for Him, the means of my salvation. Āmīn. (Be it so).

I shall in the end, request the readers that if they can suggest any improvement, I shall feel much thankful and at the same time assure them that it will engage my serious attention, and if it is worthy of inclusion, if Allah please, will surely find a place in the next edition.

Khwajah Abdul Ghani.

Table showing transliteration of Arabic letters into Roman.

Arabic	*Roman*	*Arabic*	*Roman*
ا	a	غ	gh
ء	Apostrophe (')	ف	f
ب	b	ق	q
ت	th	ك	k
ث	t h	ل	l
ج	j	م	m
ح	h	ن	n
خ	kh	ه ـهـ	h
د	d	و	w
ذ	z	ى	y
ر	r	ـَـ fathhah	Short Vowel (a)
ز	z	ـِـ Kasrah	Short Vowel (i)
س	s	ـُـ Dhammah	Short Vowel (u)
ش	sh	آ لا	Long Vowel (ā)
ص	s	اِىْ	Long Vowel (ī)
ض	dh	اُوْ	Long Vowel (ū)
ط	t	اَوْ	(au)
ظ	z	اَىْ	(ai)
غ	ع	أ	(a) Sound of (a) cut short as in (shan)

Symbols in this translation

(A) for " (alaihis salām) used for both sexes and for one or a collection of names.

(P) for "Peace be on him."

(R) for "Radhiyal lāhu anhu for both sexes and for one or a collection of names.

(B) for "Rahmathul lāhu lalaihi" used for both sexes and for one or collection of names.

(15/9) Refer Chapter 15 and verse 9 of the Holy Qur-ān.

No Objection Certificate

In the matter of publishing of English Translation of Tafseer-e-Siddiqi of Hazart Abdul Qadeer Siddiqi an illustrious and celebrated Sufi, accomplished by my father Moulvi Khawaja Abdul Ghani at the behest of his learned student Dr. M. Iqbal Khan Saheb, I unreservedly and without any demur, vacillation and monetary gain whatsoever, authorise any publisher to publish the English Translation of the said Tafseer.

This permission is accorded under no duress of any kind but wholeheartedly on my own behalf and on behalf of all other family members whose only interest is publication of industrious and diligent work which is a result of many years of joint effort, toil and labour of both, pedagogue and student. Hence no objection.

May almighty Allah be happy and shower blessings and benedictions in His infinite mercy on all.

-Sd-
(TALAT MOIN)
Daughter of Moulvi Khawaja Abdul Ghani
Wife of Mohammad Moinuddin

Dated: 09-09-99

DEDICATED

to

The sacred memories of my revered father

Hadhrath Maulānā Khwājah Mahmūd

and

My Loving Mother

(Rabbirham humā kamā Rabbayānī saghīra)

"My Lord! Have mercy on them both even as out of compassion they did cherish me, when I was (a) little (child)."

TAFSEER-E-SIDDIQI .... At a glance

A Tafseer is that translation of Quran which combines explanatory notes to help the reader gain clear understanding and insight into the divine revelations whereas a simple translation of the verses often leaves the reader in a haze. Viewed in this concept, **Tafseer-e-Siddiqi** not only fulfills the purpose *par excellence* it also offers many a plus point which help expand the horizons of awareness.

Originally done in Urdu by Allama Abdul Qadeer Siddiqi, a renowned religious scholar, spiritual guide and a former Dean of Theology, Osmania University, Hyderabad-Dn, it was widely acclaimed. It was also adopted at University level for post graduate studies. As a result of widely felt urge, this marvelous work was rendered into English by two accomplished disciples of Allama. The volume now in your hands is, however, of an introductory order, incorporating the opening chapter of Quran: Surah *Al-Fatiha* while the later volumes are to follow.

As the reader proceeds, he finds himself not only gaining insight into the marvels and splendours of the Quran, but also an understanding of the arabic language; he discovers the flow, the rhythm and the harmonious blend of each verse with its next. This aspect of Quran called *rabt-e-ayaat*, is not generally explained in works of similar nature. The reader also gains a working familiarity with Quranic phonetics or tajweed, picks up gleanings of tasawwuf, or mysticism, through its Quranic basis; of ethics and morality; of the natural basis for emergence of different schools of thought - shaafii, hanafi etc.; begins to grasps the metaphors and simile in Quranic language and a host of other important aspects that allay the numerous misgivings and doubts which normally plague the minds. Above all, the reader begins to understand the present day life situations in the context of the all encompassing frame of the eternal message of Quran and stops feeling himself out of place with the Divine Message.

May the light of the Divine Word - Quran - enlighten the path of your life on this planet and envelop it in Peace and Tranquillity. Amen.

A Life Sketch of

Allama Muhammad Abdul Qadeer Siddiqi
(Hasrat)

Late Dean of Faculty of Islamic Studies,
Osmania University,
Hyderabad Deccan.

A life sketch of the Exegesist "Mufassir, Muhaddith, Sufi Allama Abdul Qadir Siddiqi, late Dean of the Faculty of Islamic Studies, Osmania University, Hyderabad Deccan, India.

The Exegesist is the 28th descendant of the dynasty of the first of the Khulafā-i-Rāshideen, Hadhrath Abū Bakr Siqqīq (R). He was born on Friday, 27th Rajab, 1288 A.H., in Hyderabad Deccan. His father Hadrath Muhammad Abdul Qadar Siddiqi, Director of the Islamic Affairs of the state of Hyderabad, took charge of his early education. Then he joined the old famous Oriental school "Dārul ,lūm" which was then affiliated to the University of the Punjab, where, to his good fortune, he came under the tutorial influence of great scholars and teachers. He learnt Arabic literature from Habīb Abū Bakr bin Shahāb (B), Philosophy from Allama Syed Nādiruddīn (B), logic from Maulāna Abdus Samad Qandahāri (B). Exegesis and Hadīth from Maulana Aunuddin and Maulvi Muhammad Sacīd (B). After completion of the course of studies, he took to the profession of teaching and was appointed as teacher of Arabic literature in his Alma Mater. His manifold abilities and knowledge could not lie hidden for long. The Osmania University singled him out for the professor ship of Islamic Studies which post the filled so ably and to the satisfaction of all concerned that he rose to the post of the Dean of the Faculty of Islamic Studies, where he earned for himself the unique distinction of getting 11 years extension even after the expiry of the

pensionable age. When he retired, he was appointed as Vice- chancellor of the Nizāmiah University which post he held for a long time, effecting manifold improvements to the satisfaction of all concerned. He then retired due to superannuation and began to lead a secluded life.

But he was not to enjoy, even now, the long needed rest. Hundreds gathered round him took tution gratis. Being a great Sufi, and a saint, thousands of devotees and disciples took advantage of his beneficence (Faidh). This good influence of the great man continued to his last breath and atleast on Saturday, 17th Shawwal 1381 A.H. he breathed his last and joined his Creator.

His works comprise Exegesis, Hadīth, Logic, Philosophy, literature, Sufism and other subjects that drew attention from time to time. On the whole, he wrote about 50 books, some of the important being "Thafsiri Siddiqi (which is being rendered into English) Addīn, Hikmathi Islāmiah, adam Nasakh-i-Quran, Al Mu,ārif (Part 1-5). 4; Ijāzul Quran, Hukūmathi Islāmi, Sadā-i-Ma' rifath-i-Haq etc. Many of his books are still in the form of manuscripts, waiting to see the light of day.

The principles of his teaching are:-

1. To consider servitude to Allah as the greatest asset of man.

2. To be true in though and deed.

3. Goal to be aimed at is the Person of Allah.

4. Conforming with destiny, to conduct oneself according to Divine commandments.

His preaching was effective, realistic and replete with knowledge. His articles on religious subjects were very often published in local and foreign journals. Thus his whole life passed in search and spread of knowledge.

He was fortunate to go on pi;grimage to Mecca even at such an early age of 7 with his father. He performed one more Hajj later.

He travelled far and wide and visited many an Islamic country as Syria, Egypt, Iraq and Arabia. He has written a detailed account of all his travels which was published in "Annūr".

His memory was strong, sight critical and disposition delicate. He had control over half a dozen languages, Arabic, Persian, Urdu, English, Telugu and Hindi. He wrote poetry under the pseudonym "Hasrath, of high calibre. He had great inclination towards music and an ardent lover of Qawwali.

Death of such a great man is very aptly called the Death of a nation.

بسم اللہ الرحمن الرحیم
اھدنا الصراط المستقیم
۱۴۲۷ھ
نفیس الحسینی

First Part

Introduction

INTRODUCTION:

Prior to the commencement of my exegesis or commentary of the Holy Quran which I HAVE NAMED "Tafseer-e-Siddiqui", or enumeration of the principles govering the commentary, let me mention the names of, and extol the works of those great men who had devoted their lives in the services of the Holy Quran in the form of an allegory.

When I ponder over the first verse of the chapter (Inshirah 94) ALAM NASHRAH, "Have we not caused thy bosom to expand", my imagination also dilates and sees a grand cataract gushing forth with a tremendous force unimaginable from the bosom the treasure house of knowledge of Prophet Muhammad (P). This cataract takes myriads forms. Now it is a melody coming out of the throat of the Qari, the reciter of the Holy Quran. Next it is a lightning striking and scorching the heart of a lover resulting in heart- burnt sighs. It then changes into energy that stirs up the devotees of the Holy Prophet (P) to do deeds of valour and makes their hard task easy. It is again the delicate actions and charming voice of the be loved fascinating and captivating the hearts of the people. This same cataract appears as light and enlightens the minds of scholars. As eternal life, it makes the lovers of Allah eternal. As it cleanses and purifies the common man, it

forms as solace and satisfaction to the chosen few. The waters of this cataract gather in a reservoir across which stands a dam with many an outlet on each of which is engraved an inscription. These outlets will never close.

Here at these various gates are assembled those great men who had drunk deep the water of different kinds of knowledge issuing forth from the various sluices of the dam and are intoxicated with a desire to diffuse all around and for all times to come the knowledge they had thus acquired. Now let us survey in detail.

1. The inscriptions on the first door read (15/9). It is We who revealed to you the Qur'an and upon Us rests its preservation, " and underneath in finer characters, "Read the Quran in the accent of the Arabs". These inscriptions show that this gate belongs to those who, at the behest of Allah, had taken upon themselves the responsibility of preserving the Quran at all cost for all times to come. First among these great men, sitting on seats of state, is Abu Bakr Siddiq (R) died 22-8-634 A.D) who had, pieces of the quran written on any material that was handy like pieces of skin, bone, slab, etc, gathered from the companions of the prophet (P) and collected them for the first time in the form of a volume.

Next to him on another grand seat is Uthman Bin Iffan (R) (died 17-6-656 A.D) who had this volume copied and published in seven cities.

In the same row are seen some more who had done yoeman service in the preservation of the Quran. They are Ali Bin Abu Talib, (died 40 A.H.) "Abdullah bin Mas'ud, Zaid Bin Thabith Abbi Bin, Kaab (R) seated on seats of grandeur.

Behind them in another row on ordinary chairs are seated Asim Kufi with his two pupils Shoba and Hafs, Nafe Madani with his two pupils Duri Basari and Susi, Ibne Kathir Makkii with his two pupils Bazzi and Qambal, Ibne Amir Shami with his two pupils Khalaf and Khalled; Ali Kasai Kufi with his two pupils Abu Harith Laith and Duri Ali. All these in their days, served Quran arduously and whole heartedly handing it safely down to posterity.

Hadiths say that in the month of Ramdhan the Prophet (P) and Gabirel (A) recited the Quran to each other. It is possible that Gabriel (A) might have read the Quran at different times in different ways according to the phraseology of different clans; for example, (Ridhwanun) might have been pronounced as (Rudhwanun) (Anna) as (Inna); (Saddan) as (Suddan). Once there arose a quarrel between two persons as to the pronunciation of a word, they approached and put up their case before the Prophet (P) who corroborated both and said. "The Quran was revealed in seven kinds of phraseology. "Thus the reading of the Quran has become easy for every clan which now can read it according to its own phonetics.

2. The inscription on the next gate (40|60) "Pray to me and I will listen to your prayer," and underneath in fine characters, "Prayer is the essence of worship," tell us that it is the gate of those who pray. Has the Prophet (P) left anything unprayed for, for his followers? If we look into the Qur-an and the Hadiths we find in them not only unity of Allah but also prayers that lead to the refinement of soul and in short we come across in the Hadiths matter for the solution of each and every kind of problem that confronts humanity.

Here sitting on a chair is Hadhrath Jizri (B) with his book Hisne Hisin in which he has collected from the Hadiths all those prayers that man has need for in his life.

Next to him we see, seated on a chair Ali Bin Sultan Mulla Ali Qari with his book Hizbul Azam, a collection of prayers taken from the Quran as well as from the Hadiths and also blessings (Durud) on the Prophet (P).

One more seat is for Imam Jazooli (B) with his book Dala-e-lul- Khairath containing blessings and salutations on the Prophet (P) and other important prayers.

Among these ordinary seats are seats of state also on one of which is seated Imam Ali Bin Hussain Zainul "Abidin (R) with his book Sahifae-Kamila which he is reading pathetically. On an other seat of state we find Syedi Mohiuddin Abdul Qadir Jilani (B) with his Fayudhathiqadariyah. On one more

seat is seen Shaikn Mohiuddin Ibne "Arabi" (B) who has a collection of prayers Adiya, blessings and salutations (Salawath wa Salam) with him. On another seat is seated Syedi Abul Hasan Ali Shazli (B) with his Al Anwarul Qudsia containing Hizbul Bahar, Hizbul Nasar etc.

3. On another gate is engraved (a) (113|1-2) "I seek refuge with the Lord of the Dawn from the mischief of the created things." (B) (41|36) "And (at any time) an incitement at discord is made to you by the Evil one, seek refuge in Allah from the accursed one." (c) (2|2 75) And stands one whom the Evil one by his touch has driven to madness."

This door is of refuge, amulets and charms. Here are seated Hadhrath Omar Bin Al Qatab (R) (died 644 A.D) Hadhrath "Ali Ibne Abu Talib (R). Hadhrath Abul Hasan Ali Shazli is seated with his book Hizbul Bahar, on another seat is Boni with his Shmsul muarif. Next to him is Hadhrath Syed Ghous Gwliari (B) with his Jawahir-i-Khamsa. Beside him is Hadhrath Shah Kalimullah Jehanabadi (B) with his Muraqqa Sharif.

4. On the next gate are the following inscriptions:-

(a) (17|36) "(O Man) do not pursue that of which you have no knowledge."

(b) (3|7) None knows its hidden meaning but Allah. And those of sound knowledge say, "We believe therein, all of it is from our Lord. And only men of understanding will really heed."

(c) (12|2) "We have sent it down as an "Arabic Qur-an.

This gate belongs to the commentators of the Quran. Here is sitting on a grand seat Hadhrath Abdullah Bin "Abbas (R). With him are seated Allama Mahmud Zamkhashri with his Tafseer-e- Kashshaf, Imam Fakhruddin Razi (B) with his Thafseer-e-Kabir, Allama Aloosi (B) with his Ruhul Muani, Qazi Mohiuddin Mohammad Baizavi (B) with his Mu'alim, Hazrath Najmuddin Nasfi (B) with his Thafesser-e-Mudarik, Alauddin Ali Bin Mohammad Alias Khazin with (B) his Lubabith Thavil, Imam Jalaluddin Sewit (B) with his voluminous Tafseer Durur-e-Mansur which is full of Traditions and also a brief Thafsir entitled Thafsir-e-Jalalin about which an argument is afoot whether the number of words of the Quran is greater or that of the Tafseer.

Here in a corner stands a mendicant who according to the needs of the times has written a Thafseer in simple, intelligible Urdu untitled "Thafseer-e-Siddiqui" and prays to Allah to accept it out of His Beneficence, and hopes to be rewarded with atleast ordinary stool to sit upon among those great giants of commentators.

5. On the next gate are engraved the following inscriptions:-

(a) (59|7) "Take whatever the Messenger gives you and deny yourselves what-so-ever he with-holds from you."

(b) (49|6) "If an evil-minded person brings tidings verify them."

This door belongs to the compilers of Traditions. Here are spread hundreds of thousands of seats of various categories, some grand, some ordinary, some wide and some narrow. The names of a few of those who are seated here, are given below:-

Hadhrath Abdullah Bin Umar, Hadhrath Abdullah Bin Umro Bin Al'as (R) both of whom had begun collecting Traditions even during the life time of the Apostle (P); Abdullah Bin Masud (R), in a closet with a curtain hanging on its door Hadhrath Umm'ul Mominin A'isha Siddiqa (R); Hadhrath Abu Huraira (R); Imam Malik Bin Anas (716- 796 A.D) with his Mautha Sharif; Imam Ahmed Bin Hambal with his Musnad-e-Ahmed, Imam Muhammad Bin Ismail Bukhari with his Shihul Bukhari - a collection of the most reliable Traditions and History of all the transmitters of Traditions. Imam Muslim Ibne Hajjaj (204-261 A.H.) with his Sahih Muslim: Abdullah Bin Muhammad Ibne Majah (824-886) with his Sunan Ibne Majah; Abdur Rahman Ahmed Nasari (215-303 A.H) with his "Sunan-i-Nasay'i"; Imam Muhammad Bin Isa Thirmizi with his "Tirmizi Shareef"; Suleman Bin Ash'as Abu Dawood with his Sunan-i-Abu Dawoodi Syedana Shahabuddin with his "Mawahibud Dunya", containing Traditions relating to the life, character and conduct of the Prophet (P), Hadhrath Ali Muththaqi with his "Kanzul "Ummal" which is a match for "Dairathul Muarif" - a book on the Traditions of the Apostle (P); Ahmed Bin Hajar Asqalani with his "Tahzibuth Thahzib"

containing Asma-e-Rijal, Nomenclature of Transmitters of traditions, Shamsuddin Zahabi with his "Tazkirathul Huffaz" containing of traditions, Shamsuddin Zahabi with his "Tazkirathul Huffaz" containing the lives of Huffaz (those who had memorised Traditions). Traditionists consider one Hafiz of Traditions, if he can recite from memory atleast one lakh traditions-all these venerable persons are seated in order of merit.

6. The gate now in our purview is of the Muslim Jurists. On this gate are the following inscriptions:-

(a) (16|43) "If you do not know ask of those who know".

(b) (59|2) "So take lesson then, O you with eyes (to see).

(c) (29|69) "And those who strive in our (cause).

We will certainly guide them to our path."

Here are seated Hadhrath Abu Bakr Siddiq, Hadhrath Umar Bin Al Khatab, Hadhrath Uthman Bin Affan Hadhrath Ali Ibne Abu Talib (R), and in a closet Hadhrath Aisha Siddiqa (R) Hadhrath Abdullah Bin Abbas, Hadrath Zaid Bin. Thabith (R), Imame Azam Abu Hanifa Noman Bin Thabith Kufi (B) who deduced Solutions for day to day problems of humanity from the Quran and the Hadith. At his round table sits his council of forty jurists and Traditionists As Abu YOUSUF, Imam Muhammad Ibnul Hasan etc. Imam Muhammad Ibnul Hasan has with him "Sair-e-Kabir" and a heap of books on Muslim Jurisprudence.

Imam Malik Bin Anas is also at the gate with his "Mauta Sharif" which is said to be mother of all the books on Hadith. We see there Imam Mohammad Ibne Idris Shafii with his Kitabul Umam. Due to mutual discourses and arguements between Imam Mohammad Ibnul Hasan and Imam Mohammad Bin Idris Shafii, the principles of Juriprudence came into being at a time when the so called Roman laws were not known. It is to be well remembered that the Quran and the Traditions are the only Sources of Muslim Jurisprudence and as such no one can be called a Muslim Jurist who promulgates a law based on personal opinion. Such a law deserves condemnation and its author to be accused to perversity. Imam Ahmed Bin Hambal is there with his "Musnad-e-Ahmed" which is a treasure house of Traditions. He never brings to bear his own judgement even against weak Traditions in his Musnad. Besides, there are three catagories of scholars:-

1. (Mujtahid-fil Mazhab) Jurist of a particular school of thought.
2. (Ashabe Tharjih) Preferential Jurist.
3. (Mujthahad filmasalah). The Research Jurist.

The first belongs to one of those four famous schools of thought. They are largely under the influence of the head of their school. In some cases they go against their chiefs on generalities but with regard to particularities, they have their own opinion.

The second category has lttle power to distinguish one statement from another. Out of many, they prefer one.

The third category solves problems as they creep up from time to time to cope with new situations. They ponder over Traditions. When they decide that a certain traditions conforms to the problem in hand, they guide the public on the right path. It is gratifying to note that no age is barren of men of such calibre that put Islam on an even keel.

7. (16|125) "Call to the way of your Lord with wisdom and fair exhortation and argue with them in ways that are best and most gracious."

Here are seated scholastic philosophers among whom is Hadhrath Abdullah Bin Abbas who, at the command of Hadhrath Ali (R) paricipated in an eristic debate with Schismatics (Khawaraj) who, along with (Rawafiz), dissenters had already appeared on the Scene. During this period the sword put an end to religious differences atonce. It is a fact that some people do hold revered personalities in so high an esteem, that his exaltation ends in either personal worship or idol worship, while some do not. This is due to egotism which ends in Egotheism. Only a very few observe moderation in religious affairs.

Here is seated Imam-e-Azam Hadhrath Abu Hanifa Noman Bin thabith Koofi with his "Fiqa Akber." He had to participate in eristic debates with schismatics very often. On another seat is Hadhrath Abul Hasan Ashari who was

very busy in the refutation of the (m'uthazila) Rationalists who think that there is nothing in Islam that goes against reason. They are under a misconception that whatever they do not know or that they cannot prove is not a fact but only hearsay and so unbelievable and un-Islamic.

On another seat is Imam Ghazali with his "Thahafathul-Philosapha" etc, books on scholastic Philosophy (Ilm-e-kalam). Even before his days various books on philosophy had been translated into Arabic. His book deal with religious tenets sufism, ethics etc. Khalifa Mehdi and Harun-Al-Rashid had been great patron of philosophy and had many a book on the subject compiled.

On another seat is Imam Fakhruddin Razi who completely disproved the old philosophy. He has in his hand "Mubahith-e-Mashraqia", Mualim etc. and scores of books on scholastic philosophy. On one more seat is Qazi Azadul Millat Waddin Abdur Rahman Bin Ahmed. Due to his effective teaching hundreds of thousands of followers of Chengiz Khan embraced Islam. On other seats are seen thousands of servants of Islam ever ready and busy to refute the enemies of Islam.

8. The following verses are engraved on this door:-

(a) (48/29) "Muhammad is the messenger of Allah and those who are with him are hard against disbelievers and compassionate among themselves."

(b) (4/76) "So fight against the friends of saten. The strategy of satan is ever weak."

(c) (8/39) "And fight them on until persecution is no more".

This door belongs to those who are ever ready to shed their blood for the sake of Muhammad (P), They are the spirited warriors of Islam fighting in the path of Allah.

Here is seated Hadhrath Abu Bakr Siddiq (R) who had fought against the apostates of Islam and compelled the obstructionists of the poor due to pay it. In this way he preserved the integrity of Islam.

On the next seat is Hadhrath Umar Bin Al-Qatab (R) in whose period Palestine, Syria and Iran were conquered.

Next to him is Hadhrath Usman Bin Affan (R) in whose caliphate the Islamic state spread far and wide.

Beside him is Hadhrath Ali Bin Abu Talib (R), the conqueror of Khyber, who had dedicated his body and soul to the service of Islam.

Hadhrath Ubaidah Bin Jarrah, the conqueror of Syria, Hadhrath Abi Waqas, the conqueror of Iran and Iraq, Hadhrath Umru Bin Al'as, the conqueror of Egypt are also seated there. In the midst of these is Hadhrath Khalid Bin Walid "Saifullah" Mujahidi Azam. Near him is Walid Bin Abdul Malik, the conqueror of Turkistan; Sultan Muhammad Khan, the Turk, the conqueror of constantinople; Nuruddin

Zangi and Sultan Salahuddin Aiyubi the Great, both of whom had done such deeds of valour in the Crusades that they will be remembered by friend and foe for ever; Sultan Mahmud Ghaznavi, the conqueror of India, Shahabuddin Ghori, Jalauddin Khilji who gave Chengiz Khan a crushing defeat capturing a lakh of Chengizi prisoners of war, who, when set free, embraced Islam. Alauddin Khilji is also there Ahmed Shah Abdali who, with a handful of soldiers inflicted on the Maharattas a memorable defeat is also seen there.

9. The following inscription can be seen on this gate:

(a) (3/103) "And hold fast the cable of Allah together and be not divided among yourselves."

(b) (8/46) "(Else) you lose strength."

(United you stand, divided you fall).

Under neath, in smaller type, is seen the following Hadis:-

'All the Muslims are so united together as the bricks of a wall."

This gate is the gate of Civics, Social and Cultural Reforms and preservation of peace and protection of the sovereignty of the state.

Here is sitting on a grand seat Hadhrath Abu Bakr Siddiq (R) who fought against the renegades and those who

refused to pay the poor Due, And preserved Islam from being torn to shreds. He protected Islam so zealously that the Ulema had to declare unequivocally.

"And he stands in the place of the prophet (P)". He gathered from the companions of the prophet (P) bits of the Qur-an and compiled them into a volume. Thus he preserved the cable (the Qur-an) of Allah.

By him site Hadhrath Faruqi Azam (R) who will be ever remembered not only for his extraordinary conquests but also for his statesmanship. Cultivable land was divided into different categories, measured and taxed according to their capacity; different kinds of taxes were lovied and various laws promulgated according to the necessity of times.

We now come to Hadhrath Umar Bin Abdul Aziz, one of the most virtuous of the generation next to that of the companions of the prophet (P), who lost his life in the endeavour to eradicate the evils sociology that had crept into society in those days.

Beside him is Harun-al-Rahsid, a pupil of Imam Malik in whose regin peace and prosperity, knowledge and art were at their zenith.

Next to them are seen on plain seats Jalauddin Khilji and Alauddin Khilji whose reigns were marked with conquests and general prosperity.

Sher Shah Suri is there who has to his credit good administration well-built and safe highways with inns at intervals for rest and comfort of the wayfarer, just assessment of land etc.

On one side of the gate are scholars of Civics and sociology.

Hadhrath Abu Hamid Muahmmad Ghazali is there with his numerous but most valuable books. His famous "Ahya-ul-Ulum" discusses Islamic sociology in full.

Hadrath Shaikh Ahmad Bin Shaikh Ahad Faruqi popularly known as Hudhrath Shaikh Ahmad Sirhindi, a contemporary of Akbar and Jahangir, Emperors of India, is also there. In those days Sufism had deviated into apostacy. Egotism and Kingworship were the order of the day. Thin famous scion of the Faruqi family counteracted with great success apostacy and other un-islamic customs of those dark days of Islamic India with the courage and resoluteness of his great ancestor. So he is, in turth, (Mujadded-i-alaf-i-sani) "The Renovator of Islam of the second thousand years." Even today hundreds of thousands of men are taking advantage of his bountiful training. He had with him "Makthubath-i-Sharif" in three volumes.

Ibni Khuldum with his History of Islam and Muqaddama, is there. Muqaddama deals with Principles of Sociology and History of Philosophy.

Ahmad Bin Abdul Rahim celebrated by the name of Shah Waliullah Dehlavi is also there with his Hujjathullahul Balighah dealing with Islamic Philosophy. He has also with him "Azalathul khafa-an-Ahwalul Khulafa" which being mainly a book on History, deals with Islamic Sociology also.

10. On he next gate are the following inscription in bold letters.

(a) (2/195) "Allah loves those who do good."

(b) (43/36) "Whoever shall slacken his remebrance of the Beneficence, we assign to him a devil."

(c) (2/222) "Truly Allah loves those who turn to him and loves those who keep themselves pure and clean."

(d) (23/3) "Who avoid vain talk."

(e) (57/20) "Know you all that the life of this world is but play and idle talk and pomp and mutual boasting among your and rivalry in respect of wealth and children."

and in small letters we have:-

(a) "You will be judged by your intentions."

(b) "The beauty of Islam lies in shunning whatever is vain."

(c) "I am sent amongst you to perfect your morals."

(d) "I am created with the perfect morality of Allah."

(Hadis)

These portentous sayings upon the gate show that it is the gate of the Refinement of soul.

Here we find Hadhrath Abdur Rahman Bin Umar and Hadhrath Imam Hasan Mujthaba (R). Though there is a crowed of venerable personages here, some of the greatest among them are as follows:-

Imam Abu Hamid Muhammad Ghazzali (B) is here with his Ahya-ul- Ulum, Kimiya-i-Sa adath and a heap of other books. The first is in four volumes, the first is one religious tenets, the second on state politics and refinement of soul, the third on things that are fatal to the salvation of soul and the fourth on aid to salvation.

Hadhrath Ghause-ul-Azam Syedi Abdul Qadir Jilani (B) is there with Fathuhul Ghaib and Fathahi Rabbani.

Jalaluddin Dawani is here with his Akhlaqi Jalali which is in three parts, one dealing with state politics, the second with house holds politics and management and the last with refinement of soul. Dawani has written Aqaid-i-Jalali and other books on Islamic philosophy and scholastic philosophy.

Besides these there are many more teachers of Sufism.

11. The inscriptions in bold characters of Sufism.

(a) (112/1,2) "Say, here is Allah, the one and only Allah, the Eternal, the Absolute."

(b) (57/4) "He is with your wherever you may be."

(c) (2/115) "Withersoever you turn, there is Allah's countenance."

(d) (51/21) "And (also) in your own selves, can you then not see?"

(e) (41/53) "Soon will we show them our signs in the (farthest) regions (horizons) (of the earth) and in their own souls until it will be manifest to them that this is the Truth."

Underneath them in finer letters read:-

"Of all the Truths that Arabs utter (in the words of Labeed). Allah alone is the Truth and all other things false."

This is the gate of the!Monotheists.

Here the gathering is manifold, some are teaching monotheism with great force and effort, some are authors of magnificent books and some with their bountiful teaching and training and company convert people to monotheism.

Here is sitting on a grand seat Hadhrath Abu Bakr Siddiq (R) continually pronouncing, "Whenever I see a thing, I see Allah before I see the thing." The prophet (P) has said about him, "If you want to see a corpse afoot, see Abu Bakr, "and" The knowledge which Allah has made my bosom encompass, I have transferred into that of Abu Bakr." Around the seat are the seats of the Saintly Orders of "Qadiriah, Nakhshibandiah and Shattariah."

On another seat is Hadhrath Ali Bin Abu Talib (R). He says, "Ask me, you will be given." The prophet (P) has said about him, "My flesh is Ali's blood." Around his seat are the seats of the saintly orders of "Qadriah, Chishtiah, Rifa'iah, Akbariah, Saharwardiah, Shazliah and Badwiah."

Beside these, we see seated revered personalities as Hadrath Hasan Basari, Hadhrath Maruf Karkhi, Hadhrath Junaid Bughdadi, Hadhrath Bayazid Bustami, Hadrath Da'ud Thayi, Hadrath Suhal Bin Abdullah Thasthari, Hadrath Kameel Bin Ziyad, Hadrath Zunnun Misri and Hadhrath Abdul Qasim Qashiri. These are the people in whose times books of foreign authors had not yet been translated. Their personel attention and spiritual force were instrumental in converting tens of millions of people to monotheism. Among these venerable personages Shaikh Muhiuddin Ibnul Arabi deserves special mention for his Fathuhathi Makkiah and Fususul Hikam.

Next to him is Maulana Jalauddin Rumi with his Masnavi Sharif.

12. The inscriptions on this gate read in bold letters:-

(a) (2/165) "They love them (false gods) as they should love Allah. But they of faith have their most intense love for Allah alone."

(b) (5/57) "He loves them and they love Him."

(c) (17/109) "They fall down on their faces in tears and it increases their earnest humility."

(d) (7/143) "When the Lord revealed His glory on the mountain, it crumbled to dust and Musa fell down in a swoon.

(e) (39/23) "The skins of those who fear their Lord do shudder (creep) thereat, then their skins and hearts do soften at the remembrance of Allah."

Underneath in small letters we have (Hadis):-

"Man will be with him whom he loves."

This gate is of love and passion. A draught of water flowing through this gate makes one who drinks intoxicated with love for ever. Out of those who drink this water, some become lovers and some beloveds. Some love and some are loved. The verse (5/57). "He loves them and they love Him," shows that the lover of Allah is also the beloved of Allah and vice-versa, but the difference between them is that he who becomes restive and clamorous is the lover and he who bears patiently and silently, the beloved.

Here are sitting on a chair Hadrath Abu Bakr Siddiq (R), Hadhrath Umar Bin Al-Qatab, Hadrath Usman Ghani, Hadrath Ali, Hadrath Imam Hasan Mujthaba, Hadrath Imam Hussain, Hadrath Owais Qarni, Hadrath Bilal Habashi (R), who is continually shouting, "Ahad, Ahad ----- The One, The One."

Besides these are hundreds out of whom the following are worth mentioning:-

Syedi Abdul Qadir Jilani, Syedi Shaikh Shahabuddin Umar Suharwardi, Syedi Khajah Moinuddin Hasan Sanjiri Chishti, Syedi Ahmad-ul-Kabirur Rifa'i Syedi Abul Abbas Ahmed Badawi, Syedi Bahauddin Muhammad Nakhshbandi, Syedi Abul Hasan Ali Shazli, Syedi Jalaluddin Maulana Rumi, Syedi Mohiuddin Ali Bin Muhammad Ibnul Arabi, Syedi Badruddin Shah Qutbul Madar, Syedi Alauddin Ali Sabiri, Syedi Nizamuddin Mahbub-i-Ilahi, Syedi Khajah Muhammad Siddiq Mahbubullah. Thus many may come to and many may go through this gate, but this continually shall remain open for ever.

13. Near by is another gate on which the following verses are inscribed:-

(a) (89/27-30) (The righteous soul will be greeted on that day)

"O (you) soul in (complete) rest and satisfaction, return to your Lord, well-pleased (yourself) and well pleasing:

Enter, then, among my devotees: Yes, enter my Paradise:"

Under this in smaller type is the following inscription:-

"Allah says, "The only way by which my slave can approach Me is by carrying out the commands that I enjoined on him; he comes nearer to Me day by day by his supererogative prayers (Nafil) to the extent that I become his

ears with which he hears, his eyes with which he sees, his hands with which he touches, his legs with which he walks; if he asks, I grant, if he seeks refuge, I give." (Hadis).

This gate is of servitude (Divine worship). People around here are exalted for their adoration of Allah and are in His vicinity. They live unintentionally. They are corpses amidst the living. If Allah is pleased to award, He awards through them. If he wants things done, He has them done through them. Their duty is to give every one his right. It is their custom to act according to the necessity of times. They are ever ready to carry out His behests. They live among people in such a way that it is difficult to distinguish them from the common people. They eat and drink, marry and beget children, laugh and weep as the commons do. They are neither of anybody nor with anybody nor are they bound up with this world in any way.

If we look at these people carefully who quench their thirst with the water of this gate, we find in them, lovers, beloveds and servants all atonce, but due to their unique characteristics of servitude, they are most exalted.

There are many seats here about on which are seated Hadhrath Abu Bakr, Hadrath Umar Faruq, Hadrath Usman Ghani, Hadrath Ali, Hadhrath Imam Hasan and Hadhrath Imam Hussain (R).

On others are seated those revered personages whose names have already been mentioned in connection with Monotheism and love and passion. In short, the bosom of the prophet (P) is so wide and its contents so vast and varied that no one can encompass them. The writers will vanish, the world will vanish and the description will still remain incomplete.

THE MARVEL OF THE QUR-AN

The human mind can never fathom the pleasure and displeasure of Allah. So He sends down His Dos and Donts, commands and prohibitions through one endowed with high talents and super nature, in other words, on a super human beings whom we call "Allah's messenger."

Being a born teacher, his teaching is based on sound principles. By his charming and gentle manners, he effects far - reaching reforms among his people. His loving and loveable disposition gathers people round him like a flock of sheep round its affectionate shepherd. His selflessness and integrity are indisputable. He is full of the milk of human kindness and sympathy. Thinking perhaps that these superhuman qualities do not go far enough to prove him to be His Messenger and to further corroborate, his assertions and make the people trust and believe in and obey him with heart and soul, Allah awards him with miracles.

MIRACLES IN CONSONANT WITH, THE ADHERENTS OF THE RELIGION

Every Messenger of Allah is gifted with that sort of miracles that are in consonance with the art in which the nation of the prophet is proficient, so that it can differentiate between the natural and the artificial. The opinion expressed by a man who is not an adept in it and does not know even the fundamentals of it, will be quite incredible and in-efficacious.

In the days of Musa (A) witch-craft was at its zenith. So Allah was pleased to confer upon him the miracle of the staff and the white hand (7|107-108). When the Pharaoh and his courtiers were at a fix to distinguish between witch-craft and a miracle during the competition between Musa (A) and the conjurors, it was the latter, experts in witch-craft who cried out atonce (7|121-122), "We believe in the Lord of the worlds, the Lord of Musa and Haroon."

Likewise in the days of Isa (A), physicians were all in all and so he was awarded the miracles pertaining to that science. "Look I fashion for you out of clay the likeness of a bird and breathe! into it and it becomes a bird by Allah's leave. I heal him who is born blind and the Leper and I raise the dead by Allah's leave." (3|49).

THE ETERNAL RELIGION - THE ETERNAL MIRACLE

In ancient times messengers of Allah were sent towards particular nations and for limited period only and as such their miracles were timely. But Muhammad (P) is sent for the whole of mankind, for all times to come and his religion is to continue till the Last Day. So besides awarding him with innumerable miracles of various kinds about which Traditions are countless, he is given the Holy Qur-an an eternal miracle which in turn, will be supporting an eternal religion - ISLAM.

WHY QUR-AN IS CALLED A MIRACLE

In what respect is Qur-an said to be a miracle? Theologians differ in their answers to this questions. It is a pity that such a great man of letters and philosopher as Nizam holds that the challenge of Allah to produce a chapter (Sura) similar to one of the Qur-an (2|23), could have been taken up, but for the fact that Allah had seized by force the power of doing so from the people of the days of the Prophet (P). This assertion of his begs proof, for according to him instead of the Qur-an being a miracle, the seizing by force of the power of producing the likeness of a chapter (Sura) from the writers of eloquent, elegant and polished language has become a miracle. Alas! such a great writer could not grasp the truth of the Qur-an, else he

would have been one of its great votaries marvelling at every chapter - nay every verse of the Book and sacrificed himself at its altar. Perphaps he thought it to be too common-place an object to deserve his worthy consideration and thus production of the likeness of the Qur-an never saw the light of day.

THE SAYINGS OF THE MAJORITY

We have declared above that the Messenger of Allah (P) enters the scene of his activity with such miracles that are akin to the art in which his nation is adept. Muhammad (P) was born in a nation which was proud of its eloquence, rhetoric and elegance of its language. They called themselves "Arabs", i.e the eloquent and the other people "Ajam," the dumb. Hence the elegance and rhetoric of the Qur-an was given them as a miracle.

Doubtless we believe in the Qur-an being a miracle .... a clear miracle for its eloquence and rhetoric and also in its being a clarion call towards. Truth for the whole world. If men of parts ponder over the Qur-an calmly and coolly, they will realise that it is a miracle in respect of their own accomplishments.

The following is the substance of a poem of the author (commentator) extracted from his Thohfae faqir, which gives out a few reasons why Qur-an is called a miracle.

"The Apostle (P) reveals to us the pleasure and dis-pleasure of Allah. He invites the whole world to

embrace monotheism and worship the One and only God - the sacrament of the last of the Apostles. His illiteracy has made the Qur-an a miracle, a marvel. It is full of the facts of the past and the un-born future. How carefully preserved the Qur-an is! We find not even a sign of the vowel changed. The Qur-an has been so effective that all the incantations have proved useless. The vocabulary is simple, melody sweet, and eloquence and rhetoric perfect. It is not a mountain torrent but a river full to the brim flowing on the plains clamly and quiefly. The style of the Qur-an is quite distinct from that of the Hadith. He who reads the Qur-an finds it a marvel of marvels. The force in its tone displays the glory of Allah. Islam has left nothing to choose from other religions. All the reforms that the unbelievers effect in their religions are extracted from the Qur-an. The conquest of the whole world reflects the strength and greatness of Islam."

ILLITERACY OF THE PROPHET (P)

In the days of the prophet (P), people were not accustomed to read and write and as such education was at its lowest ebb. There were neither schools nor academies. Rarely any religious leader was literate. Some merchants or heads of tribes could write. Taking into consideration the conditions under which the Prophet (P) was brought up, we cannot expect him to be literate, and even before he was born he became an orphan; when he was four, his mother died; when he was six, his grandfather "Abdul Mutallib" passed away. Who was

there, then, to teach and train him? But there was Allah who was his protector and patron. He was to endow him with knowledge directly without the medium of a teacher (Ilmi ladunni) in the future. If man thinks calmly and coolly that one who had none to educate and train him, was illiterate, where ignorance illiterance reigned supreme, sets out with the torch of guidance in his hand and turns the whole world tops turvy, removes the darkness of polytheism and heathenism, proves the great religions of the world to be the stories of the past, throws to the winds the codes of the great states and empires which he razed to the ground, will he not come to the only conclusion that these are miracles which could not have been performed without the help of Allah? The history of the world is void of such an example.

(28|48) "And you were not able to recite a book before this Book came) nor were you (able) to write it with your right hand. In that case indeed would the talkers of vanities have doubted."

(2|23) "Then produce a Surah of the like thereof and call your witnesses or aids (if there are any) except Allah if you are truthful."

PRESERVATION OF THE QUR-AN

No book in the world either religious or non-religious has been so carefully safe-guarded and preserved as the Qur-an. The Vedas of the Hindus, the Zend-Avesta of the Zoroastrians, constitutions of countries, Holy Scriptures, even the Bible and the Taurah cannot be proved of their genuineness, not even by a solitary transmitters, let alone by a continuity of transmitters. But with regard to the Qur-an, from the time of the Prophet (P) up to the present day, tens of millions of readers, reciters and those who have committed the whole of the Qur-an to memory have been produced. Let alone a town, even a village will have a few very fluent reciters (huffaz) of the Qur-an. If a reciter of the Quran in the Taraveh prayers of Ramadhan utters a wrong word or pronounces a word wrongly or commits a mistake even in the vowel sounds, the followers behind will atonce correct him. The mistakes quoted above are said to be abominable. Even ordinary mistakes as failure in differentiating the sounds of letters of more or less similar sounds, lengthening, shortening of moderating wrongly the sound of words (wrong modulation of sounds) or combination of words with one another wrongly, are corrected by the audience. Every letter of the Quran is counted and put on record, how many alifs, bas, thas, are in the Book, for fear of the Quran being tampered with. Thus Allah has proved irrefutably how carefully, He has carried out the promise. He had made to preserve the Qur-an from

corruption for all times to come. Islam is the only religion that will ever last and as such its sources the Qur-an, the Holy and heavenly Book must also last for ever. If that is not so, and its accuracy is not based on traditional continuity, there can be no sound basis on which the eternal Islam can be propagated (15|9) "We have without doubt sent down the message and We will assuredly guard it (from corruption).

THE QUR-AN'S REVELATION OF THE INVISIBLE

Man is cognisant only of the present but ignorant of the past or of the future. His knowledge is confined to the experiences of his senses. By the law of combination and permutation of these experience he deduces results which multiply his knowledge. But knowledge of the invisible is beyond the reach of the present day materialists. The Qur-an describes those stories which the whole family of the Prophet (P) had never even dreamt of and it reveals prophecies which have come true to this present day.

STORIES:

The story of Adam, Eve and Satan, story of Abel and Cain, stories of Noah, Ibrahim, Ismael, Lut, Ishaq, Yaqub and Yusuf, Saleh (A) and the nation of Thamud, Shoaib and the people of Madyan and Aika, Daud, Suleiman, Musa; Aaron (A) and the Firaun and Haman and the Israelites and

Qarun and the lives of other prophets, Zulqarnine, the nation of Saba, of the Pit of Fire, Companions of the Cave and the inscription, Companions of the Russ, are described fully. Even the contemporaries of the enemies of the Apostle (P) corroborated these stories.

The Qur-an gives out many a prophecy. We shall cite a few here.

(46|16) "Say, (O Muhammad) to those of the wandering Arabs who lagged behind (the journey to Hadiba) You shall be summoned (to fight) against a folk of mighty prowess (Persians, Romans). There you shall be fighting with them until they embrace Islam!"

War with Rome and Persia took place in the reigns of Hadhrath Abu Bakr Siddiq and Hadhrath "Umar Faruq (R). So this is the voice of Allah prophesying the caliphate of the two chiefs.

(30|1-4) (A.L.M. In the land close by (Persia), the Romans (who are Christians, have been defeated by the Persians (who are zoroastrians), but they (even) after (this defeat of theirs will soon be victorious."

That was what really happened. This is a great historical prophecy. Hadrath Abu Bakr Siddiq (R) believing in the truth of the prophecy had a disputation with a chief of the Quraish. Allah's promise came true and Abu Bakr (R) was victorious.

(48|27) "Truely Allah had shown his Apostle the vision with Truth. You (Muslims) shall certainly enter the sacred mosque, if Allah will, with minds at rest, and without fear, (after going there), some of you will have your heads shaved, and some, your hair cut short."

This verse is the Divine prophecy of the conquest of Mecca which was fulfilled.

RHETORIC AND FLUENCY OF THE QUR-AN

First let us take into consideration the melody and rhetoric of the Qur-an. The words that go to make such a bulky and voluminous Book are made up of flowing consonants; I,m,n,r of silvery sound which are neither hard to utter nor harsh to hear - a quality quite un-imaginable in the writings of any poet or rhetorician. Let me cite an experience of my own about this quality. I stammer when I talk in my mother-tongue Urdu, but when I read the Qur-an, I find no impediment in my tongue and the words slip imperceptibly over it. I have known many of my friends and others with similar deficiency, feel as I do. This is an indisputable proof of the Quran's rhetoric and fluency.

It has been found that when illiterate people hear reading the Qur-an and other prayers, they say about the Qur-an that its language recital is so pleasant to hear. Some

of them can differentiate the language of the Qur-an from that of the Hadith, let alone the writings of other authors. An illiterate Arab Woman saw a man reading the Quran. She came near and began to hear it very attentively. When she was asked how she felt the language, she replied, "I am an illiterate woman. How can I express what I feel? Yet it seems to me that it is like Halwa (a kind of sweet) under which is honey and above, butter."

WHO CAN PERCEIVE THE MIRACULOUS NATURE OF THE QURAN?

The Qur-an is miraculous in many respects, some of which are such that any one can feel them: as (i) its melody and attractiveness of words; (ii) an illiterate man (the prophet (P) to bring out an exemplary and marvel of a Book which is a guide to humanity not only in mundane matters but also in matters of religion, (iii) descriptions of events of the past and the future i.e unfolding of the invisible, all go to prove that the Qur-an is miraculous. The Qur-an is also called a miracle due to its eloquence and fluency. This, the great literary giants and masters of the language can easily gauge, and others can find out its miraculous nature by deep thinking, reason and comparing it with the literary compositions of great writers and understanding the principles used in explanations and descriptions and its novel mode of expression.

WHAT IS THE LEAST QUANTITY OF THE QUR-AN THE PRODUCTION OF WHICH IS BEYOND HUMAN REACH:

Some think that a whole chapter is beyond human production. An other school of thought says a verse or two do not reach the bounds of super humanity. A third school observes that the chapter (101-Alkauther) "the Heavenly Fountain" or its equivalent i.e a quantity of the Qur-an amounting to three verses is beyond the power of man to produce.

LITERARY STYLE OF THE QUR-AN

It is possible to include 3 or 4 different stanzas of poets of equal merit in the works of Umra-ul-qis, but not more, for fear of detection. Some one asked Ibnul Muqann'a why he did not write long encomiums. He replied that it is very difficult to keep up the style of the Pre-Islamic age.

A comparison of the style of the Qur-an and the Hadith shows a vast difference. Those who are adept in differentiating the styles of writers, at once point out that the stanza in question is of Umraulqis or of Zahir; of a writer of Pre-Islamic days or of his who saw both the ages - Islamic and Pre-Islamic, or of a poet of the age of Banu Ummiya or of Banu 'Abbas; again of a poet of Baghdad or Syria, Hijaz or Egypt, Arabia or Persia. If an expert of style cannot detect such things by one stanza, he will certainly

do so by 3 or 4 stanzas. People learned in Urdu also clearly find out whether the stanza is of Sauda or Mir. of Zouq or Ghalib, of Dagh or Amir. Literary critics differentiate between the works of different poets and also those of different writers. They can separate stanzas of the superior quality from those of the inferior. Complete ignorance and unreasonable opposition are out of question, nor people void of literary taste are under consideration. Men of superior literary taste enjoy the masterpieces of literary giants for days together. Such people whether they are Arabs or of other parts of the world enjoy the fluency and eloquence of the Qur-an alike. Who can doubt the supreme fluency and rhetoric of the Hadith the author of which is the highest personality among man-kind, who about himself has said "I am endowed-with the literary capacity of expressing things in a nut-shell," and. "I am the most eloquent and fluent among the Arabs and other people of the world." But the style of the Qur-an, its fluency and eloquence are unique and so quite distinct from those of the Hadith. From this it is quite clear that the Qur-an is not the language of the Prophet (P) but it is the language of Allah. Hadrath Abu Bakr, Hadhrath Umar and Hadhrath Ali (R) were very fluent and eloquent orators. But their literary style cannot stand comparison with that of the Qur-an and the difference between the style of the Qur-an and theirs is just like the difference between the creator and the created, let alone Ibn-e-Nabathah, Badi'i, Hariri and others. As ignorant man says Hariri is also a master of fluency. But the

poor fellow has not come across writers of great eloquence and fluency. He cannot distinguish between an artificial, cast in mould literature and literature with a charm and natural flow; in other words he is unable to distinguish between the real and the dummy. The language of Sharif Murtaza is far more dignified than that of Hariri. The whole works of Hariri can be sacrificed for a sweet sentence of Badi'i.

DIVINE NATURE

Scientists have found out the elements of milk - water, ghee, sugar, salt and so on. Can they prepare milk with these elements? Some seventy and more elements have been discovered. With the help of these elements can the wing of a butterfly or a rose-petal be made? No, it is impossible. When man cannot produce an ordinary thing created by Allah with the combination of various elements known to him, how is it possible for him to produce matter that goes to make an element? Whatever man produces is artificial and imperfect and defective, but what Allah produces is natural and perfect.

You have tested your ability in the production of matter and natural things. Now let us test your ability in literature, the fluency and rehetoric of which you are so proud of. Make use of these great qualities of yours to produce a chapter (sura) of the Qur- an. It is beyond your powers. Even if you try, your efforts will end in artificiality and

deficiency. It will be like a portrait, not its original, a dummy, not the real. Here is a specimen of the chapter that a man produce similar to one of the Qur-an.

Al phil-o-mal phil - wama Adhraka-mal phil lahu Khurtoonun Tawil Wa zan bun wa bil.

He has imitated the chapter (Alqa'ria -101). O Fool, why do you make yourself the laughing stock of the whole world? Just as the work of Allah is a miracle, His saying also is a miracle. When one cannot cheat a bird by a portrait or a statue, how can you cheat man by your absurdity and nonsensical utterances? "I seek refuge with Allah". His words are meaningless, a body without life, a corpse. So bury it deep down into the earth. Allah's deeds are quite different and distinct from those of His slaves. They are exalted. They are miracles.

THE DIVINE TONE

As is the writer, so are his works. A depressed man will fill the page with sadness, a soldier with bravery. Muthabanna always accompanied Saifuddaula to wars. So the force of his encomiums is palpable in every line. Pre-Islamic poetry is marked with spontaneity, simplicity and truthfulness and that of the later times is characterised by formality, artificiality and strict observance of rules of cadence and diction. The tone and force of Divine language is unique. Similarly the language of the Prophet

(P) and of the theologians differ. Literary men and men of affection have different diction. Wise men recognise whether the language is human or super-human.

UNIFORMITY

It is said that every language has a great poet the like of which the future is barren. Will the language of any of these great poets be like that of Allah? Umra'-ul-Qis in Arabic, Firdausi in Persian, Mir Taqi Mir or nowadays Ghalib (among his worshippers) or Mir Anis in Urdu, Homer in Greek, and Shakespeare in English are considered to be great poets in their languages. We consider them great taking into consideration their works as a whole. But it does not mean that no one can write 3 or 4 stanzas to match theirs. If you want to find out the limitations of Umra-ul-Quis look at the miracle of the Qur-an. In the whole works of Ghalib only a few stanzas may be of the highest calibre. Sauda, Dagh, Amir might also have said a few beautiful lines. A few stanzas or a few elegies of Mirza Dabir are better than those of Mir Anis. Works of Firdausi, Sa'adi, Khusro, Jami, Maulana Rum contain some good, average and ordinary stanzas also. No preference can be given to one over the other, for it is possible that atleast 3 or 4 stanzas of the one can match with or be superior to those of any other.

I am ignorant of English but I hear that the source of Shakespeare's plays is History and the plays of his

predecessors. Only two are his original in which he has lost his balance. Besides there is no uniformity in his works. Age and passage of time had brought in gradual decline in his plays. Again the critics had torn his plays to shreds.

Milton's sonnets are not in any way inferior to Shakespeare's nor Bacon's prose to Shakespeare's poems, for Bacon also is a universally recognised master of language. If Shakespeare is great, Bacon and Milton also are great. Ben Johnson is of Shakespear's stature. Lubaid who is one of the seven great poets of Arabia, when converted to Islam and began to read the Quran, he was so much affected by it and attracted towards it, that he forgot writing poetry.

Research scholars have said about Johnson and Homer that some passages of the former are as beautiful and as charming as some of Homer. No great poet, no literary man of the world has attained the ideal that none can reach and that one has not written atleast a few passages as equally fine as any other, and no author can boast of his whole work to be perfect and that there is no contradiction in any two passages of his or that any alteration or correction in his language is impossible. But the Qur-an is the only perfect work from which not a single letter can be removed nor can be added to it, nor a sentence altered, nor a word replaced, although the Qur-an was being revealed for 23 years.

EFFECT OF THE QUR-AN

Hadhrath "Umar (R) one day (before he embraced Islam) set out to put an end to the Prophet's (P) life. On the way he entered his sister's house and insisted on seeing the Quran. He read the chapter Taha (20) which affected him so much that he entered the fold of Islam. One who set out to destroy Islam returned as its most ardent champion gaining the title "Faruq-e-Azam".

"Athba was a great chief of a clan of the Quraish. The prophet (P) recited the Qur-an to him. He was so much moved by it that he was beside himself and tears rolled down his cheeks.

When Walid heard the Qur-an, he cried out, "Here is freshness here is sweetness." Abu Jahal said to him, "What a pity it is that you, a great chief, have been enchanted by a mere child's words! What fatal effect will your words produce on the Arabs! Instead of admiring them, you should have ridiculed and condemned them." But what did Walid say? Here is what he said in the words of the Qur-an:-

(74|18-24) "He reflected; he conjectured. Death cease him, how he conjectured! Nothing could he understand. Again he reflected (but he could come to no conclusion). Then he frowned; then he scowled; then he turned back, (he thought it unbecoming of him to keep silent without putting in an objection), and being blown up with pride, he said'

"This is nothing but a never ceasing enchantment which will be copied for all times to come."

The last is his decision and a right decision too. He admits that the language is not of a human being but of some super power. He should have used the world "miracle" instead of "magic" for he was not an adept in witch-craft to pronounce judgment on it, but being well versed in eloquence and fluency of his language, he has judged it correctly. This is a fact which even enemies of the Quran cannot deny.

There is one more kind of effect of the Qur-an which people blinded by materialism cannot see. It helps one in the attainment of his own object, a cure for ills, and an amulet or charm to ward-off evil effects of wicked spirits. For this purpose Boni's Shamsul-Mu;arif, Muraqqa's Sharif and other books may be read with advantage. Out of all sorts of charms, the most dignified and effective are the verses of the Qur-an. I am a literary man. I am a teacher by profession. Every day I show people verses which help them to attain their object.

The next great impact of the Quranic teachings is the growth of the Muslim population of the world. There are 30 to 32 crores of Muslims (but now they are 50 - 50 crores). This very fact shows how effective the teaching of the Qur-an is! Due to carelessness of the Muslims, the propagation of the Qur-anic teachings has not been carried

out effectively, else every human being would have come into the fold of Islam.

I can say without fear of contradiction that the main purpose for which the Qur-an was revealed and the greatest miracle it has performed is its teaching and training of the people. So also was the purpose of sending the Prophets. All other purposes which the Qur-an serves are secondary. But even these secondary purposes are not less than (miracles) marvels in comparison to those which others assign to the Qur-an.

TRANSMISSION AND PRESERVATION OF THE QUR-AN

It was the custom of the Prophet (P) that besides free people, the prisoners of war who were literate were set free and sent to different parts of the country to teach people to read and write, especially to read the Qur-an which was the Prophet's (P) main purpose. Thus the Qur-an was spread and published far and wide and the general Muslim public became more and more cognisant of the Qur-an day by day. Even in the days of the Prophet (P) hundreds of men had memorised the Qur-an which they recited it in various kinds of phonology some in seven some in ten. It is even now done so.

This led those of little faith in the verse "We have without doubt sent down the message and will assuredly guard it (from corruption" (15|9), to claim that there had

been changes in the text of the Qur-an. This is nothing but parrot like repetition of the words of the hypocrites and enemies of Islam, without understanding or giving even a little thought over the matter.

Not even a stray narrator, let alone narrators in continuity can corroborate the correctness of the narrations handed down to posterity from heart to heart the heavenly books in vogue, Taurah and Injeel which had been burnt and destroyed during the reign of cruel kings as Bakhte. Nasar, (Nebu-chednezzar). Those who remembered parts of the works wrote them down and as such no one can prove of their originality. Even their translations undergo amendments often. Besides we find many an un-believable matter in these books Innocent prophets have been incriminated, begot illegitimate sons through him. What a shame! May Allah absolve me of my sins!

Contrary to this, the Qur-an had neither a word added to nor one removed from it. Its continuation has been guarded zealously in various ways one of which is performing Taraveh prayers in Ramadhan. If the Imam who leads the prayers recites a wrong word, or pronounces one wrongly, he is atonce corrected by the followers. If you want to have more light thrown on seven or ten types of Phonology, you may approach reciter (Qari) Kaleemullah Hussaini and reciter (Qari) Roshan Ali. I am speaking only of Hyderabad Deccan. But if we take the whole world into consideration, there are millions who can recite the whole of the Qur-an

from memory correct to the very letter, thereby guarding the Qur-an from corruption. The Quran reached the writer through Hadhrath "Uthman, Hadhrath Ali, Zaid Bin Thabith, "Abdullah Bin Mass'ud and Ubbi Bin Ko'ab (R) according to the traditions. I have been teaching people the Quran for the last fifty years and they recite it. Thus the Qur-an is preserved in such a manner that let alone minute things as the vowel signs, even the pronounciation of words and of even letters are preserved intact.

WHY IS THERE A DIFFERENCE IN THE NARRATION OF SEVEN AND TEN PHONOLOGY (KIND OF RECITATION)

In the days of the Prophet (P) there were various clans (tribes) of Arabs and even now there are. There was a little difference in the reading of every clan, as they read according to their tongue. The prophet (P) did not find fault with them, for the meaning of the text did not change. Besides, we have said earlier that the Prophet (P) and Gabriel (A) repeated the Qur-an to each other during every Ramdhan. For this reason the former had said "The Qur-an was sent down in seven different ways of reading."

Now the word (Sab'a) in Arabic has been used in the meaning of "many" and "numerous". But the number of opinions in the explanations of the word by those who

obstinately stick to it has differed so much that it has reached up to 40.

If we take the meaning of the word (Sab'a) as many and numerous, we find no difficulty in keeping up the meaning (Sab'a) and (Ashrah) kinds of recitation.

What is the reason that out of so many kinds of reading and recitation of the Qura-an, the reading of Hafs (R) has become so popular? It is because his recitation very nearly resembles the language of the Quraish who are said to be the most fluent and eloquent of all the Arab clans.

In reciting the Qur-an, if correct pronunciation is not observed, the meaning will vary enormously. My friend Ilyas Burni has dealt with this problem exhaustively.

A NOTE ON NON-ABROGATION IN THE QUR-AN

Let us give here a few explanations regarding non-abrogation in the Qur-an.

1. "He has destroyed the thing."

There are differences of opinion regarding annulment of verses and commandments of the Qur-an, but none in the abrogation of or alteration in all the religions and creeds, customs and habits and commandments of the savage nations mentioned in the Qur-an. The result of these

differences of opinion among the commentators was that at some half of the verses of commandments are annulling and annulled. Many voluminous books were written on this subject. Ibnul Arabi has reduced the number of such verses. Hadhrath Imam Jalauddin Sewti admitted them to be 21. Hadhrath Shaikh Ahmed Bin Abdur Rahim Shah Waliullah accepted such of them to be 4.5. In my opinion no commandment, no verse of the Quran is annulled, I have comprehensively commented upon the arguments put forward by Shah Sahib against the abrogation of the 21 verses in a separate tract. Here I shall briefly put down the reasons for this mis- understanding of Shah Sahib and absolve even those five verses which had been compelled to accept as annulled, from being condemned as such and thus a member of his literary family will clear him of his mis-understanding. Praise be to Allah.

In ancient times the meaning of the word (Nasakh) was taken as "alteration".

If people found a little change in the command of a water verse, they said that the new verse is an alteration of the earlier verse. In the principles of jurisprudence, falsifying the commandments of earlier verse and setting up a new commandment is (Nasakh). This is what common people mean by (Naskh) now. No let us consider the reasons that led the commentators to declare such a large number of verses as annulled.

1. When the Qur-an put an end to or effected changes in the customs, habit and commandments of ancient religion, the people of former days said that the verse was abrogated. Our point of argument is the abrogation of the verses, and commandments of the Qur-an and not of ancient customs, habits and commandments.

2. Sometimes a general commandment is given and in special circumstances a special commandment. If the later is given along with the former, the later is called exception. If it is given at any other time, it is called special or particular commandment. It is not proper to all a special commandment and an exception, abrogation of the general commandment. In the preambles to the Indian and Hyderabad. Deccan penal codes, general exceptions are stated. Are we to understand then that all the punishments a law involves revoked? Certainly not. In (103|1-3). Is the commandment of verse (2) revoked by verse (3)? No certainly not.

3. Laws pertain not only to a particular place but also to a particular time. When the particular time passes away, the timely commandment does not remain in force, for it was issued only for the time being, but it does not mean that the law has been abrogated, e.g curfew may be enforced for a limited period. When the time limit ends, the curfew is no more. It is not proper to say that the order is revoked.

I shall now quote here an important verse to prove non-existence of abrogation in the Quran. This verse will clearly explain my point of view.

Allah says, (3|81)

"And call to mind when we made a covenant with all the prophets. (We said) We have given you Book and wisdom and when a Messenger comes to your confirming the Book which you possess, you should believe in him and help him. Then (We said) "Do you agree and take this covenant binding on you? They answered, "Certainly we agree".

If we look into this verse, it is quite evident that the religions of other prophet were timely. When the last Messenger appeared on the scene, their time had expired. This does not mean that their religions are revoked, but only their time has ended and so those commandments are not more operative.

4. Sometimes an eternal command is intended to be given but its enforcement is made gradual to prepare people to carry it out or desist from it, as the case may be, when promulgated. What a marvellous way of teaching and training man it is! In my opinion, the commandments of the intermediary stages should not be considered as revoked but a sort of introduction or preface to the final commandment. The principal object is the permanent (eternal) commandment, viz, wine was not suddenly prohibited. At first it was said (4|43) "Do not pray while you are intoxicated." After many stages wine was totally

for bidden. The commandment (4|43) was not revoked, but it is an introduction or preface to the complete prohibition.

It is an historical fact that the Russians were idolators. A delegauon of that nation came to Constantinople (Istanbul) in search of true religion. It liked Islam, but there was the interdiction of wine. The delegation argued against it, saying that as they were the residents of a cold country, they could not pull on without wine. But the Muslim theologians were adamant on the prohibition. The result was they adopted Christianity. If the Muslim scholars had preferred a lesser evil to a bigger one, wine to heathenism, such a big nation would not have gone astray. If Allah had pleased, He would have prohibited wine at one stroke but no. He forbade it step by step.

Muslim theologians ought to go slow in enforcing Islamic injunctions on the new converts - from the most important to the least. But it is their habit that the moment one embraces Islam they insist in his circumcision, in supererogative prayers along with the obligatory, Taraveh prayers along with fasting in Ramdhan and so on. For Allah's sake they must take pity on the poor follow.

5. The command of the Prophet (P) is binding (Farz) as well as (mubah) permissible. Why should a commandment be taken as binding (Farz) and then

admit its abrogations? Some commandments are legally binding and some morally. Why should the latter kind be observed as the former, so that its revocation should become compulsory in the end? Let us bear in mind that if a moral command is broken, law does not take one to task.

6. Sometimes a sentence has a double meaning. The speaker has one in his mind and the audience has the other. So the speaker has to express his idea in clear and un-ambiguous terms. People think that the first idea of the speaker has been annulled, though the former and the later ideas are the same. The thing is that the people have simply mis-understood.

7. Sometimes a command is given about a particular event. This command is binding only incidentally. In another sentences we do not find this incidental binding, but a general commandment which was the purpose aimed at, though given in stages. People think that the command which bound them incidentally has been abrogated.

8. Sometimes a command is given about a fact. People apply this command to other fact presuming them to be similar, although in the first case there were peculiarities on the basis of which the commandment was issued. The commandment cannot be applied to other cases. Therefore a new command is issued against the presumptions that had been entertained in the event. Thus it is being prove d that these presumptions were wrong and they were quite different

from the event. People think that the previous commandment had been revoked.

9. People think later verses revealed at Madina during the prosperous days of Islam have annulled those former verses sent down at Mecca. The prophet (P) is the last of the prophets. His religion is not for a particular age. It is to continue to the last day. Were the Muslims always in an advantageous position and are they so now? Is the condition of the Muslims in all the countries alike? No, certainly not. The Turks and the Afghans only are the masters of their own affairs as the people of Madina of the prosperous days and the Iraqis, Syrians, Palestinians and even Iranians have gone into sub-servient state as the Meccans. There are verses in the Quran to suit the condition of each and every one. When condition change, commandments change. There fore the verses revealed at Mecca are not revoked, though they did not suit the condition of the people of Madina. When the verse "Saif" was revealed at Madina, did the Meccans act upon it? Are they to be counted as sinners for not obeying the verse? No, certainly not. Time is always rotating. Observance of some Madani verses go against fundamental verses as (2|195) "Be not cast by your own hands to ruin," and (2|286) "On no soul does Allah place a burden greater than it can bear." Thus Makki verses are in their places and Madani in theirs, without any being abrogated.

To understand the problem of annulling and annulled verses a discussion on the following two verses will be of immense importance. The first is (2|106). The word (ayathun) means a mark or a sign and it also means a Quranic sentence. People interpret this verse as "We do not annual any Quranic verse nor cause it to be forgotten but we bring in a verse its equal or its better." (2|106).

1. Linuriahu min ayathina

2. Sanurihim ayathina.

3. Fathe biayathin.

4. Inna fissamawathi walarze laa'yathul lil muminin wa filarzi laa yathul lil muqinin.

5. wa filari anathar lilmuqinin.

The thing to be considered is this:

The Qur-an is perfectly preserved as per promise of Allah (15|9) "We have without doubt sent down the Message and We will assuredly guard it (from corruption)."

From the beginning of Islam up to now, millions of people have memorised the Qur-an. During these centuries when and which verses was caused to be forgotten? To interpret the meaning of the verse as "We bring a Quranic verse better than another" is not proper. Its real meaning in my opinion is, "If we remove, change or cause to be forgotten due to long passage of time, the signs - sights of

Nature, We bring in sign - sights equal or betters than the former". If you look around, you will see the unchanging, beautiful and fresh scenery of Nature that has been, is and that will be till the end of the world. This translation of the verse seems quite faultless, and forms the root, the soul of the problem of annulling and annulled verses.

Look into the Qur-an. It is replete with the meaning of (ayath) as sign and natural scenery.

(1) (17|1) "So that We may show him our mark (sign)."

(2) (53|1) "We shall show him our signs in the near future."

(3) (26|154) "Bring any sign."

(4) (45|3) "Doubtless there are signs on earth and on sky for those who believe."

(5) (51|20) "There are signs on earth for those who hold firmly to faith."

Ibne Hazam Zahiri in proof of abrogation says, "Once Hadhrat" Ali (R) met a Qazi and asked him "Do you exalt the annulling verse over the annulled and do you actually think so?" He replied, in the negative. Hadhrath "Ali (R) replied" you have not only destroyed yourself but also others."

I claim that in ancient phraseology (Nasakh) meant change. Thus the meaning of Hadhrath "Ali (R)"s words is "Are you aware of those verses which clarify general verses? Or are there some people who are exceptions to this?

The second Verse is in the chapter (109) kafirun. The Disbelievers. (109|6) "Unto you, your religion, and to me my religion," is the meaning generally understood. "Neither you propagate your religion to us nor shall we do so to you." "Jesus is to stick to his religion and Moses to his." And this also disclosed that this verse is annulled by the verse (Saif). This I am unable to understand, for preaching of faith had been and is the essence of Islam. We have in Islam (i) (75|1-8) "O, you wrapped up (in a mantle) Arise and deliver your warning."

(2) (5|70) "Carry to them what has been revealed to you."

No commandment was ever given not to preach Islam.

If the meaning of (Din) is taken as recompense, there can be no misunderstanding. The meaning of (1|3) is "Master of the Day of Recompense." Therefore (109|6) means you will get recompense for what you do and we will get recompense for what we do." This commandment has not been abrogated nor will ever be. The meaning of the whole chapter (109) is:-

"Say, O Disbelievers, I worship not that which you worship, nor worship you that which I worship. The way of my worship is different from yours. Truly you shall get punishment for your deeds, and truly I shall get recompense for my deeds."

Now let me discuss those verses which even Shah Saheb (shah Valiul'ah Saheb) had to admit their abrogation.

I. (2|180) "It is prescribed for you when one of you approaches death, if he leave wealth, that he bequeath to parents and near relatives in kindness. (This is) a duty for all those who ward off (evil)."

People say that this verse has been revoked by the Hadith

"There is no will for the heir." I beg to state how can a Quranic verse be revoked by a Hadith that has a single stray narrator? Therefore Hazrath Valiullah Shah Saheb (B) state that this verse is not revoked by the said Hadith but by the Quranic verse (4|11) "Allah charges you as regards your children's (inheritance)" and the foregone Hadith describes this abrogation. Let me state that different nations follow different rules in the disbursement of the property of the deceased person. Some solemnly carry out his will. Some consider the eldest son to be the sole heir. Some deprive women folk of any share in the property. Allah points out in the first verse that parent bring forth and bring up their off-springs with great hardships, but other kinsmen cannot be completely deprived of heir share of the property (legacy). Something atleast a little should be included for them in the will. Therefore this verse is to be taken as preface to the verse of heritage. Then Allah fixes the shares of all who have a claim in the property. He enjoins the dying person that he can fix to the extent of a third of his

property in his will for charitable purposes and for those kinsmen who have no right to heir-ship e.g. the paternal grand son whose father is dead and maternal grandson or grand daughter whose mother is dead. But the dying need not apportion his property for those for whom Allah has charged the dying to bequeath. Thus I find in this nothing to argue about the annulling and the annulled verses. In one, the importance of some kinsmen has been brought out and in the other their shares are fixed.

II. (8|65) "If there be of you twenty steadfast, they shall overcome two hundred and if there be of you a hundred steadfast, they shall overcome a thousand of those who disbelieve."

Shah Saheb says that this verse is revoked by the following verse:-

(8|66) "Now Allah lightened your burden, for He knows that there is weakness is you. So if there be of you a steadfast hundred, they shall overcome two hundred and if there be of you a thousand (stead fast) they shall overcome two thousand by permission of Allah, Allah is with the steadfast."

In my opinion those of the first verse were expert in war strategy, exalted in personal valour, full of faith and trust in Allah and thus endowed with all those qualities that go to make a soldier. Those of the second verse, were men of later times whose faith, valour and military tactics could bear no comparison with those of the former. So instead of

fighting an enemy ten times as big, they were commanded to fight an enemy only twice as large. These two verses depend upon the strength and weakness of the Muslims. Even now Muslims armed with machine guns and rifles should not flinch to face a hundred armed with lathis and swords, as they are stronger than the enemy. A change in the commandment has been caused by a change in the condition (mental, moral and physical) of the fighters. A Muslim army of superior strength should not flee before an army of the enemy ten times its number an army of an inferior quality should not retreat when faced with an army double its number. Here the case of annulling and annulled verses does not stand proof.

III. (9|41) "Go you forth (whether equipped) lightly or heavily," had been revoked by the verses (48|17) "If he does not join war," the meaning of the full verse, is "No blame is there on the blind nor is there blame on the lame nor on one ill (if he joins not war)". (9|91) "There is no blame on those who are infirm" the full meaning of the whole verse is "There is no blame on those who are infirm or ill or who find no resources to spend (on the cause), if they are sincere in (duty) to Allah and His Apostle (P) No ground of complaint can there be against such as do right."

Shah Saheb states the purport of (Khifafan) is the barest necessities of war as conveyance, servants, supplies etc, and of (Thiqalan) abundance. Now there is no abrogation.

Let me say, (Infiru) is being addressed to the general public among whom the maimed, the sick, the resourceless are exceptions and an exception cannot be abrogation.

IV. (24|3) "Let no man be guilty of adultery or fornication marry any but a woman similarly guilty or an un-believer, nor let any but such a man or an un-believer marry such a woman; to the believers such a thing is forbidden."

Commentators think that this verse is revoked by the verse (24|23) "Marry those among you who are single (husbandless)". Shah Saheb says that Imam Ahmed (B) came to this conclusion on the basis of apparent meaning of the verse i.e. the marriage of a pious man with an adultress is forbidden but an adulterer or an un-believer may marry her. But I want to make it clear that an un- believer cannot marry a muslim woman, although she may be an adultress.

The meaning that Shah Saheb along with other Imams extracts from this is that only an adulterer can become the partner of an adultress i.e an adulterer cannot become a partner of a pious woman. If a pious woman unites in wedlock with an unequal (in status) the relatives of the woman have a right to dissolve the marriage to save their family prestige, and Shah Saheb says that it is not desirable to marry an adulterer. Taking the meaning of (Hurrima) as "not desirable" does not appeal to us. Shah Saheb says (Zalika) points to adultery and polytheism (Shirk) but not to wedlock. So by this interpretation wedlock (Nikah) does

not come under discussion. In my opinion no commandment is given in this verse but it has been shown that naturally a man given to bad ways pays attention only to a woman of his type. If it had been an order of prohibition, there would have been (Hiya) and (la yankih) with the connecting symbol (jazm) at the end. But in the Qur-an we have (la yankihu) with a hurrimah in the end. But if the woman repents, she enters the circle of Kaman La Zanba Lahu and is absolved of the binding of the verse. But with such a woman who does not like to leave off this profession, wed-lock (Nikah) is not lawful, because this wed-lock will be nothing but panderism (qalthabani), "I crave Allah's refuge", or if the literal meaning of "Nikah" sexual inter-course and nothing more is taken then the meaning will be, man given to bad ways or an un-believer alone will have illegal intercourse with a woman given to bad ways. Among believers, adultery is forbidden. At that time (Zalika) will point to adultery.

V. Shah Saheb states that the verse (58|12) "O you who believe! when you consult the Apostle (P) in private, spend something in charity before your private consultation. That will be best for you, and most conductive to purity (of conduct). But if you find not (the wherewithal), Allah is oft-forgiving, most merciful", is revoked by the following verse (58|13) Is it not .....

(58|3) "Is it not that you are afraid of spending sums in charity before your private consultations (with him)? If

then, you do not do so, and Allah forgives you, then (atleast) establish regular prayers, practise regular charity and obey Allah and the Apostle (P) And Allah is well-acquainted with all that you do."

This verse does not speak about the obligatory nature of charity. It has (Khairullakum wa atharu). It means that is better and purer for you." The goodness and purity of charity cannot be annulled. This is also found in it, "But if you find not (the wherewithal) Allah is for giving, most merciful". In the time of the Prophet (P) some foolish persons to prove their greatness and respectability used to whisper to him, though the thing whispered was of no consequence. So a commandment was issued to such persons to prove themselves sympathetic towards the Muslims by rendering them monetary help before they whispered to the Apostle (P). Not a pie they dared spend but they dared claim secrecy with him.

In the next verse we have "if they do not give alms, let them do good deeds as prayer, payment of the poor due etc. and thus prove their goodness before they go to whisper to the Apostle (P).

Allah commanded Moses (A) and Aaron (A) (20|44) "But speak to him mildly," when they went to speak to the Pharaoh. Similarly He commanded the Apostle (P). (16|125), "And argue with them (un- believers) in ways that are best and most gracious."

This verse and such verses that go to prove indulgence and gentle arguments with the un-believers are all annulled by the verse of the sword (Saif).

These commentators should think the time of war is quite distinct from that of preaching and teaching. The commandment of mild argument and gentle treatment can never be annulled. To go to war is not ignoble but evil speaking (a bad tongue) is. Do not disparage Islam and defame its civilization.

One more outrage that we perceive is, these commentators say that some verse, though they are really Quranic verses, but their reading or recital is forbidden e.g.

Ash sheikoo wash sheik hato Iz a zania farjumuhuma

"If an old man and an old woman commit adultery, they should be stoned to death". Is the meaning of Shaikh, a super-annuated man or a married man? A young man may be a married man and an old man, an unmarried man. Then it is not right to extract the meaning of (Shaikh) as married old man and therefore stoning and old un-married man is against law. He can only be flogged. Besides the feminine gender of (Shaikh) is (Ajuzun) but no (Shaikhathun) as in (11|72). We do not find (Shaikhathun) anywhere either in prose or in poetry. So it is an outrage on the Qur-an. The

Jews and their tribes had always been accusing the Qur-an had been tampered with and they never let go a chance to disparage it. Some simpletons among our religious scholars had been duped by their intrigue and consequently such outrages on the Qur-an are being committed.

The law of stoning to death of a married man and a married woman committing adultery was also to be found in the former religions. Islam has kept this legislation intact. It is not a new law, the new one that has been enacted is scourging (jalada) the unmarried man and un-married woman, who had committed, adultery. "The woman and the man guilty of adultery" (24|2). The meaning of this verse is fornication (sexual intercourse of the unmarried man and unmarried woman).

The Qur-an has been carefully preserved from the very beginning. Not a word has been either added or removed during these 14 centuries. It reached the writer as recited by A'sm Koofi, Hadrath. Zaid Bin Thabith, Hadrath Ubbi Bin Ko'ab (R), all of whom had memorised the Qur-an. The writer does not like to hear the Qur-an recited by a single stray reciter against these continuous and reliable reciters who say that the Qur-an is being handed down without the least change. The hypocrites had set up this mischief to prove the untrustworthiness of the Qur-an. They cannot prove this outrage in the Qur-an even by a single, stray narrator, let alone by a series of narrators of the Qur-an. They cannot prove this outrage in the Qur-an which is

perfectly protected (safe) and preserved. From the beginning the reciters and those who had committed it to memory have been zealously safe-guarding it and as such no claim to the Qur-an being un-trust worthy deserves consideration. Who can alter deliberately even a word so as to change the meaning of the text in that Book which Allah has taken upon Himself the responsibility of Safe-guarding it from corruption? May Allah protect the Muslims from Such temptation! Amen. (may it be so).

RELATION BETWEEN THE QUR-AN AND THE HADITH

The Qur-an reached us by a succession of reciters (one after another). To argue against it is to repudiate the verse (15|9) "We have without doubt sent down the message, and we will assuredly guard it (from corruption)." No Muslim harbours any doubt or uncertainty about its trustworthiness. The meaning that one does not believe in the Hadith is that he does not believe in the Apostle (P). Such a one deserves no consideration. But we have to remember that Ahadith (Traditions) are of three kinds.

1. Successive; continuous (Muṭhawâther)
2. Conducive to public good (Mus-tha-fidh)
3. One digit. (Ahad)

1. Successive or continuous:- that Hadith which is being narrated by so many persons that a man of common

sense cannot admit that all of them have conspired together to utter falsehood. Therefore the report that has been narrated continuously becomes a certainty and any narration against such a report is inadmissible and so it is to be rejected.

The continuous Hadith is also of two kinds:-

(a) Hadith the words of which never vary or are exactly those of the Prophet (P), though the narrators may be many. This kind of Hadith is called continuous with regard to words, e.g.

(1) "The actions will be judged by the intentions."

(2) "He who speaks which I have not spoken should find his place in hell."

(b) Hadith that is repeated more or less in the same words (with a little variation in words) without any change in the meaning is called continuous Hadith with regard to meaning. This Hadith also is irrefutable. Disbelief in these Ahadith amounts to disbelief in the Apostle (P).

2. (Musthafidh). That Hadith which is proved by many narrators but does not reach the bounds of continuous Ahdith. Though this Hadith may not attain the height of surety but still there is a strong probability of its being true.

3. (Khabare Ahad) "Report of one digit narrators". That Hadith which does not reach the bounds of (Mushtafith) but one or two had narrated it.

All kinds of wranglings and quarrels are due to the last kind of Hadith.

Some said to Imam Azam (B) that Hadhrath Ibrahim (A) was guilty of three falsehoods. The Imam said, "No, the narrator has spoken a lie. Prophets are innocent. They cannot utter a lie." Here the wrangling is about the narrator, not about the Apostle (A). This must be borne in mind that if some Ahadith narrated by one digit narrators (Khabare Ahad) "single" "stray" narrator are proved false, all the Hadith cannot become unreliable. The authors of such precarious talk are those who have nothing to do with piety.

On hearing that Ahadith are inspirations from Allah sent down on the Prophet (P) which he expressed in his own words, a gentleman was beyond himself with anger. Perhaps he had no belief even in the Qur-anic verse (53|3-4) "Nor does he say (aught) of (his own) desire. It is no less than inspiration sent down to him." He has collected few objections from the books of the enemies of Islam. He says that he is in the know of (Sihahe-Sithah) the six authorised books on Hadith, "Buquari, Abu Da'ud, Muslim, Thirmizi, Ibne Majah, Nisayee" but he takes no pains to go through their commentaries as Fathahul Bari, Umadthul-Qari, Qasta Lani, Nudi etc. If he had done so, he would not have entertained such suspicions in his mind. Even before such people came into existence, many had worked to their heart's content against Islam and to prove Qur-an and the Hadith unreliable. But what was the result?

Light prevailed and darkness vanished. They should have known that the Qur-an is like the Indian Penal code and Hadith, the criminal code. He who has passed the Indian Penal code, has also passed the criminal code.

Hadith alone teaches us how to act up to the Qur-an. Those who have no faith in the Hadith, know not how to pray, to perform Hajj and other religious duties.

The Apostle (P) is "the talking Qur-an" - (Qur-ane Natiq). "He is the good manners of the Qur-an." kana khulquhul Qur-an. When once the criminal procedure code is proved wrong, it takes no time for the Indian Penal code to be done so.

I do not ask you to believe every weak Hadith or one that has been deduced for the occasion. I have written before, that, if a few Ahadith are weak or coined for the purpose, we cannot call in to question the whole set of Hadith. The critics of the Ahadith (May Allah be merciful to them) have served them enormously. This lamp cannot be put out with your breath. (9|32). "Fair would they extinguish Allah's light with their mouth. But Allah will not allow but that His light should be perfected even though the un- believers may detest (it)."

I request such of them to go up one more step of the ladder so that there remains neither Qur-an nor Hadith and they will find themselves as free as a bird-free from all shackles of human society.

Some who have no belief in the miracles of the Apostle (P) and the materialists put up the following Hadith "Due to non-polarisation of the date palms the produce had been less."

I say you don't believe even those Ahaditih the continuity of which is a fact, but now you believe in the Hadith narrated by one stray narrator. Have you seen the Hadith which says that once a lady cooked the meat of a sheep. The Apostle (P) asked her for a fore-leg. She gave it to him. He asked again for one. She gave him again. Then he insisted for a third. She replied, "A sheep has only two fore-legs. Those I had given you. Where from can I supply you with a third?" The Apostle (P) replied, "If you had continued giving them, the fore-legs would have been coming out of the vessel." I ask you "Why don't you believe in this Hadith? What difference is their between these two? As that was, so is this.

These gentlemen should understand that miracles of prophets are facts. The carelessness of the cultivators of dates did not allow the miracle to come to pass. Let that go.

Some people say that during these 14 centuries, the world has changed a lot. Allah has endowed the Prophet (P) the power of enclosing a sea of words in a goblet, putting a lot of meaning in a very few words as the phrase goes "to put in a nutshell." To apply these short sentences with vast meanings to the present age demands far reaching intellect. My faith is that the Quran and the Hadith are all embracing and that they are capable of solving the ever changing

problems of the ever changing times (18|29). "The Truth is from your Lord; let him who will, believe, and let him who will, reject (it)." (36|17) "And our duty is only to proclaim the message."

DIFFERENCES AMONG THE AIMMA, SCHOLARS OF THEOLOGY

Allah says:-

(29|26) "And those who strive in Our (cause) - We will certainly guide them to Our path."

(16|43) "If you have no knowledge, ask of those who possess it." (17|36) "And pursue not that of which you have no knowledge, for every act of hearing or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning)."

(59|2) "Take warning you, O you with eyes (that see and heart that reckon) (Extract meaning from words, reality from metaphor, commandments from source, details from brevity, corollaries from generalities, general from the particular).

(4|83) "(And if any tidings, whether of safety or of fear come to them, they voice it abroad) whereas, if they had referred it to the Messenger and such of them as are in authority, those among them who are able to think out they matter would have known it."

(49|6) "If a wicked person (evil lier) (Fasiq) brings you tidings, verify it."

Ahadith

1. Jabir (R) states that the Apostles (P) said, "Why did you not question, when you did not know? The cure for ignorance is nothing but question." (Mishkath 55, Narrators: Abu Da'ud and Ibne Majah).

2. Abu Sa'id Khidri narrates that two persons set out on a journey. The time for prayers set in. They had no water. So they performed ablutions on sand (Thayammam) and said their prayers. Later they found water, there was still time for the same prayers. One of them performed ablutions with water and repeated his prayers and the other abstained. Both of them approached the Apostle and stated the fact. He said to him who did not repeat his prayers that he acted upon the Hadith (Sunnath) and his prayers were enough for him and to the other he said that he had reaped the recompense two fold. (Narrators: Abu Da'ud Waddarmi and Nisai).

3. "Umar Bin Al'as (R) narrates that he had heard the Apostle (P) say, "With earnest effort and by exercising judgment if a ruler extracts from the Qur-an and the Hadith an authoritative law and puts it into use, he has reaped two fold recompense (one for his earnest endeavour and the other for his right judgement), and if even after his utmost effort he goes asray, he will reap an only recompense and that for his endeavour." (Narrators: Ali Bukhari Tajrid Vol.2.P. 103).

4. "Abdullah Bin Umar (R) narrates that when returning from the battle of Ahzab, the Apostle (P) ordered that none of us should say his "Asar prayers before we reached Banu Qariza. On the way the time for Asar prayers had set in. Some companions among us said "We shall not say the prayers till we reach the destination set for us," and the rest said "We shall say the prayers even here, for the idea of Apostle (P) was nothing but an inducement to reach the place quickly." This dispute was placed before the Apostle (P) who found fault with none. (Narrators: Al-Bukhari Tajrid; P.223).

5. Hazrath Ali (R) narrates that the Apostle had commanded not to presume in religious matters, for presumption without reason is inadmissible. The first to presume in such matters was Satan (Narrafor-Addeelami "an" Ali).

6. Hadhrath "Ali (R) narrates that the Apostle (P) said that a good person is a religious jurist. That is he is a person who is endowed with wisdom and statementship in religious matters. People will come to him supplicatingly and he will benefit them (solve for them their problems). If people care little for him, he will benefit himself i.e he will act up to his knowledge and thus benefit himself. Narrator - Razeen, Mishkath. (P. 36)

7. Jaanab Mu'avia (R) narrates that the Apostle (P) said "If Allah wants to do good and show benevolence to any one, He makes him a jurist i.e. He endows him with the power to

think over religious affairs. I am but a distributor, but Allah alone is the Giver. (Unanimously agreed).

If we think over these Qur-anic verses and the Ahadith we learn a number of religious principles. Difference in taste results in difference in the deduction of commandments. Difference of opinion occur, if presumptive (zanni) Ahadith are accepted.

It is a fact that a scholar and an unlettered man are not equal. A scholar is dignified. It is the duty of the ignorant to ask and learn from him what they do not know. They should rely on him and act according to his verdict (Fatwa). Unless verified nothing is to be accepted. The scholar should verify and deliberate whether the verdict is based on Quranic verses or Hadith.

In equivocal cases that are stated briefly one (cannot be found fault with how ever he may act) can act as he thinks proper. If an option is given in any religious affairs and people follow it as they like, all of them will be in the right. It cannot be that one may be in the right and the others in the wrong. But this will happen only when that particular case is based on fact, for in that case it cannot but be true and conversely that which is not based on fact cannot but be false. Where as in equivocal commandment which is left to the option of the people, and is not stated in clear terms there can be no question of any body acting or not acting according to it or whether it is true or false. All will be in the right according to their own point of view.

If the sources of an analogy or deduction are the Qur-an and the Hadith, it is authentic and so correct. On the other hand if the source of any narrator is based neither on the Book nor on the Sunnah, the analogy is neither authentic nor correct. Sometimes a scholar extracts commandment from the Qur-an and the Sunnah which is far beyond the ken of un-intelligent people. They think that it is nothing but mere presumption or guess, as it has no source, for their insight is not so subtle.

It is natural for a man to know the particulars of his teachers, members of his family and residents of his town or village better and trusts them more than he does about others.

This is also to be taken into account that a man believes or has a strong probability about the authenticity of a Hadith if it has numerous narrators, while another believes in the authenticity of a Hadih, if the narrators are creditable and jurists.

Many of the companions of the Apostles (P) e.g. Zubair Ibnul "Awwam (R) narrated Hadith only when they could quote the very words of the Apostle (P). They did not consider it proper to narrate Hadith that conveyed only the meaning, while many other companions thought that later kind of narration admissible.

If a stranger to Madina narrated Hadith against public affairs of the Madinites, the Maliki sect thought that the

stranger considered the four great Caliphs and the Apostalic circle of Madina ignorant. But other sects considered it admissible for it may be possible that people of other parts might have been in the know of it, while the madinites not.

Hadhrath Umar (R) and the companions of his calibre never deemend a commandment proved unless testified by the quorum of witnesses - two men or one man and two women, in accordance with the Muslim law of evidence. But on the other hand, if the quorum was wanting, Hadhraht Ali (R) thought that administration of oath would make up the deficiency.

The commons approached the religious leaders (of old) and asked their decisions on their day to day matters (problems). They believed in them so much that they neither asked them for any reference either in the Qur-an or in the Hadith. Whatever they were ordered, they carried out to the very letter. Some leaders replied in the systematic way, "Allah says, and the Apostle (P) says -". Except the relevant verses of the Qur-an they repeated the text of the Hadith but kept dumb as to its credentials. Such Ahdaith are called (mursil). Among the Hanafis, Mursil Ahadith are worthy of being produced as credentials, provided the narrator or the spiritual head who gave out the Hadith is trustworthy and of very strong credentials. The compilers of Hadith (muhaddithin) do not accept Mursil Hadith. In the Bukhari Sharif pieces of Hadith are numerous. Imam

Bukhari writes a piece of a Hadith at one place and in some other gives out the whole Hadith with its credentials. He considers the meeting of "the teacher and pupil compulsory, else he does not accept the Hadith. Imam Muslim thinks it enough if the teacher and the pupil are contemporaries. Some people accept only the authentic (Sahih) Ahadith. Ahadith that are in accordance with the teaching of the Qur-an and whose narrators are trust worthy. If any other Hadith is found out corroborating it, that Hadith is called (Sahi bighairihi) an additional authentic Hadith.

Some a'imma consider even doubtful (dha'ifa) Hadith practicable in worship and other religious matters i.e. in musthaha-bath. Those religious activities which the Apostle (P) approved or considered desirable. Thus the tastes of spiritual leaders (Imams) differ. Every one accepts Hadith according to his own tests. But there is no leader who at the very word Hadith is needy to act upon it unconditionally and with out verification. But they act according to (Fathabaiyanu) "verify" i.e when they find that all the conditions necessary for admissibility of the Hadith are satisfied, they accept it. This does not mean that they act against Hadith. The main thing is that there are different kinds of transmitters of Hadith between the Apostle (P) and us. Criticism on them is necessary. No Muslim dare disobey the commands of the Apostle (P) and as such it is cruel upon our part to imagine the great heads can go against Hadith.

Sihahi Siththa, the most authentic books on Hadith and other books on the same, are published and scattered all over the world. They are in the perusal of all sects. Hanafi, Shafi, Hambali and Maliki. Scholars have written commentaries on these books. To accuse them of obstinacy in following the religion of their Spiritual. Heads even after ample study of the Hadith is nothing but suspecting about their sincerity and forming a bad opinion of them (49|12) "suspicion in some cases in sin."

Let us now take into consideration whether these four Spiritual Heads (a'imma) or the four religions or academies or schools of Thought where research work on religious topics goes on day in and day out are blindly followed. This research work takes into consideration changes in the proofs of genuine Hadith, their headings or circumstances. This will unavoidably lead to collision or dissension with the Spiritual Head of the School. Besides a careful study of books on Jurisprudence and its principles disclose that the research workers differ from their Spiritual Heads not only in corollaries but also in principles. But research workers of the same school have unity of thought and consistency in ideas among themselves more than they have in those of the research workers of other school, e.g. we find dissensions between Imam Abu Hanifa and his pupils, Imam Abu Yousuf, Imam Muhammad Imam Zafar and Imam Hasan Bin Zaid. Research scholars decide sometimes according to the version of Imam Yousuf, sometimes of Imam

Muhammad and sometimes of Imam Zafar. To think research work as personal imitation or to think that such and such an Imam does not believe in genuine Hadith is nothing but a proof of ones own ignorance.

Let us also take into consideration how many kinds of scholars there are who solve questions, (masa'ile Shar'iya) problems pertaining to the precepts of the Apostle (P) and what sort of knowledge every kind of such scholar is in need of.

The following kinds of knowledge are indispensable for them:

The first is Arabic Literature for which vocabulary, idiom, grammar, meaning and diction are necessary.

The second is a study of the Qur-an along with its commentary and its principles.

The third is Hadith and its principles; nomenclature; history; credentials; trustworthiness of the transmitters (Asmaai Rijal).

The fourth is Muslim Jurisprudence, its principles, logic, problems on which unanimity of opinion and those on which dissension of the Imams prevail.

The last but not the least is the day to day problem, Mysteries and purposes of religion popularly known as public necessities. In short acquisition of knowledge of

scores of things alone enables one to understand and solve problems of Islamic precepts (Hukme shara'). The kinds of Scholars who solve these problems are:-

JURISTS WITH ABSOLUTE INDEPENDENCE IN LEGISLATION

These are scholars who have especialised in extracting religious principles of from the Book and the Sunnah. They are called Free lances in the sense that they have their own opinions on matters of religion. They have a special taste and a special mode of picking out principles and a particular way of arguing things.

JURISTS OF A PARTICULAR SCHOOL OF THOUGHT

These are scholars belonging to a particular school of thought or religion. They are largely under the influence of their teachers. In rare cases they go against their teachers on generalities, but in particularities they have their own opinion.

JURISTS: OF SPECIAL AUTHORITY

These are scholars who can solve problems created by new situations. They ponder over Hadith when they find a Hadith genuine they decide even against their leaders (teachers). They lead the public on the right lines.

DEDUCTIVE SCHOLARS

These are scholars who cannot carry out research work on the Quran and the Hadith, but from generalities of their religion they can deduce the particularities and give their opinion on minor religious matters.

PREFERENTIAL SCHOLARS

These are scholars who have little power of discrimination. Out of many saying of the past scholars, they prefer one.

(Mufthi). Some scholars are called Mufthis. They extract solutions of ordinary simple matters of religion from the book on jurisprudence. They are really imitators. Their personal endeavour is limited only to a search for solutions for religious questions from books. They think that the door of research and extraction from the Book and the Sunnah is closed and every new problem is unlawful and prohibited (Haram). Such people are found in every sect, Hanafi, Shafi, Hambali and Maliki.

In the good old days of the Companions of the Apostle (P), people differed in their opinions but did not think one another liar and irreligious. In spite of mutual differences of opinion they prayed behind their opponents. Alas! What kind of times we are now living in! Those who say "Amen" loudly or (raise) their hands at the time of (Thakbir) amidst prayers, have their mosques separate from Hanafis. Each sect has its own mosque and refuses to pray behind the

other. But they take their quarrels to law Courts presided over by non-Muslim judges and are ever ready to act up to their judgment.

Once the writer chanced to say the evening prayers in the Ghousia mosque in Baghdad. The Hanafis and Hambalis had their separate rows side by side and began to say their prayers. At the call of Allah-o- Akbar, the hearers were confounded as to who uttered it, whether the Hanafi Imam or the other. Abdul Aziz, King of Saudi - Arabia has appointed Imams of every sect for every prayers Hanafi for one, Shafi for another, and so on. People of all sects have to pray under the same Imam, though they may be belonging to any sect, Hanafi, Shafi etc.

It is natural that fools ask the wise, the ignorant the learned and believe in what they say. It is also Allah's command (16|43), "Ask of the learned if you do not know." (Is'alu) is a command. The obedience to it is incumbent (Wajib). The Apostle (P) says "Why did you not ask when you did not know? The only cure for ignorance and helplessness is nothing but question and request." The whole world follows this rule. We rely upon experts and imitate them till we ourselves , become experts. When we come across difficulties and find ourselves helpless, we cannot but imitate. Ignorance coupled with independence (obstinacy) results in ruin. Arithmetic is an easy art, but we have to take tuition for a long time from a teacher whose timely correction of our mistakes enables us

to master the subject. Being equipped with neither necessary nor complementary knowledge, and claiming to be master of independent personal opinion does not become a wise man. One cannot read four Arabic sentences correctly but calls himself Ahle Hadith (traditionist) and believes each and every incompetent Traditionist without verifying or giving proper thought to what he says. This is nothing but imitation or believing in another un-conditionally.

In short for a (mujthahid) knowledge of Arabic literature, grammar, the Qur-an, its exegesis, Hadith, jurisprudence and Hadith (Tradition), nomenclature of the narrators, their lives, history and principles of Hadith, for Jurisprudence, its principles, idioms, changes that occur in their words and characteristics from time to time, hidden and explicit religious commands, are incumbent. Nowadays by reading the Translation of a book or two on Hadith, one calls himself a (mujthahid). He knows neither the life and history of the narrators nor the annulling and the annulled, verses nor other Ahadith. He has neither the power of comparison nor of extraction. He will have to face Allah on the Day of judgement (Reckoning), when he will be paid in his own coin. Acting according to (Fas'alu ahlazzikri) (16|43), "Ask if you do not know," is the safest rule for one to lead the most peaceful life in religious matters.

Here a number of mis-understandings creep up. The first is in the modern times the door of (Ijthihad) is closed; no one can become a (mujthahid). This is just putting a limit to Allah's

Grace, favours and bounty in endowing men with knowledge. The 14 centuries that have passed between the Apostle (P) and us, our disinterestedness in religious knowledge, and want of means to attain it, made it un-approachable.

Let us now take into account kinds and number of grades have made it un-approachable.

1. (mujthahid mutlaq) The absolute Independent jurist (mujahid). He is a man of principles. His way of reasoning and deduction is unique, e.g. Abu Hanifa No'aman Bin Sabith (B).

2. (Mujthahid filmazhab). He is a (mujthahid) jurist of a sect or school. His principles of deduction are the same as those of the Head of his school but in religious problems (masa'il) he sometimes goes against his chief also, Generally people think about the pupils of an Imam to be (mujthahidul mazhab). But one learned in the principles of Jurisprudence knows that Sahabain i.e Imam Abu Yousuf and Imam Muhammad Bin Hasan especially, nourish differences of opinion even in principles but this is only in rare cases. In most of the principles they agree with their head (Imam).

3. (Mujthahid fil mas'ala). A research scholar deduces solution to any particular problem or to any new problem that creeps up, and supplies answer to it.

4. (Sahibe Tharjih). Out of statements of ancient (muujthahidin) he prefers one. (mujthahid fil masa'il) the third kind is a necessity in every age, else religious affairs will become static (stagnant).

5. The last grade is of the Mufti. He cannot work on (Ijthihad). He can refer to books and seek out a statement of some (mujthahid) that conforms to the problem in hand. Generally we come across only such scholars nowadays.

The great misunderstanding which is generally prevalent, is that Hanafi, Shafi, Hambali and Malaki are mere personal imitators. This is utterly wrong. These are four families or schools. The mode of deduction of each school is quite different. Research work in these schools is going on in time and out of time. Pupils of these schools, alter research have differed from their chiefs even in generalities. In coralleries differences are beyond count. Research scholars have differed not only from Imam Abu Yousuf (B) and Imam Muhammad Bin Hasan (B) but also from the spiritual head of the school and issued quite different verdicts (Fathawa). The result of all the research work is collected together and is called Verdicts (Fathawa). The same also is the case with the other three schools of Thought. In these also are all kinds of (mujthahid) and they follow their own taste in their research work. All have the fear of Allah. All are endeavouring to reach the Truth. Scholars dealing with questions that give rise to differences of opinion do not come

to blows (2|148). "Every one has a direction towards which he turns, so hasten to do good deeds."

Now for the last word Thalfiq that is taking one statement from one school, another from the second and so on without verification. This acts is quite inadmissible at all the four spiritual heads. Their refutation (inadmissibility) is due to collecting together statements from opposing factions, as this is not in accordance with the principles of any one school. This is just like a sick man devouring a mixture made up of medicines of various schools, Allopathic, Homoeopathic, Unani and Vedic. It is clear that no doctor of any of those schools will be so foolish enough to recommend such a mixture. Doctors of any one school have a particular way of treating their patients and this mixture so obtained is against the principles of all the schools. Such a man is an ignoramus and a slave of this own desires.

In fact the intention of this fellow is not to honour the names of the great Spiritual Heads of the different Schools but only to make a show of it.

SUFISM

Let us now consider what sufism is and what those kinds of knowledge are in which the personality of Allah, His attributes and His connection with His slaves are discussed. The scholastic Philosopher ponders over these things by his reasoning powers. The sufi also does the same but by spiritual

force. The personality, Names and Attributes of Allah are very ancient and as such He is called The Ancient of Days in the Bible. All men of wisdom, men of divine inspiration, men of internal purity (purity of heart and soul) do spend all their energies to get to them. The basic, the fundamental is always ancient but those who explain it, coin technical words. This new phraseology does not make the basic thing new. Every person coins these conventional terms according to this own theory and way of thinking. All the Apostles (A) have expressed nearly the same ideas about Allah and His Attributes, e.g. men who had seen the Tajmahal, let they be Hindus, Paris, Muslims or Europeans will describe it in similar terms for it exists of old, but the power of grasping the details may vary. Each will think about it according to his capacity. Ask a scholar of scholastic Philosophy (muthakallim) he will say, "Allah is one and His attributes are very ancient." A Sufi will also say Allah is one and His attributes are antiquity, e.g. consider the verse (57|3), "He is the first; And the Last, the Evident and the Immanent." The former says about Allah that He was from the First and He exists by Himself, while all the other things are recent and transitory and as regards Person. He is the ancient the First, and as to His attributes, He is Evident and the Last, as to His Person, He is Immanent, as to signs, He is Evident. The sufi says (huwa) meaning "The only Person". The first, the last, the Evident, the Immanent are Stages of His existence which he names (wahdathe mutallaqah) "Unfettered Unity". He calls his "Person" (zath) without taking into consideration His attributes

(Ahdiyath) "One-ness" or "Individuality", and taking into consideration His attributes (wahdiyath), "Singularity" (uniqueness). Sufis consider that the main Attributes of Allah are seven:-

1. Life. 2. Knowledge. 3. Sense of hearing. 4. Sense of seeing. 5. Ominpotence. 6. Intention. 7. Speech. The scholastic philosopher is incapable of understanding the relation (connection) between Allah and His slaves. The Sufi says, "The Being that exists by Himself is the root and all the things that we see all around and that cannot exist by themselves are not different from: that Being As the poet says:-

"All the figures, shapes and faces around are Yours, but You have none of these:

You are in everything, but separate from the thing."

This is the meaning of the verse (57|3), The Sufi remembers Allah night and day. He feels and experiences that there is none but Allah who exists by Himself.

After all what is Sufism? knowledge of other nations, "Hadi Mehdi" was translated in the reign of Harun-al-Rashid. Was the Qur-an also written in those days? (18|32). "There is no guidance to escape from sins and no power to do good but is with Allah."

In short from the very beginning of times. Sufis and the scholastic Philosophers have been trying to understand

Allah and His attributes through the Qur-an. But the power of understanding depends on ones own capacity. Did the Muslims borrow Sufism, from the Greeks, the Hindus or the Persians? It is a blunder to think so. Allah exists from antiquity and those who try to understand Him also exist from a long time. It matters little for us what thoughtless people think or say about Muslim Sufism.

We have said just now that all the Apostles (A) of Allah knew about Allah and His attributes and Muslims also know them of old. Is sufism any thing other than a knowledge of Allah and His attributes? No, certainly not.

Here I have put down a few hints about Sufism. I have written many pamphlets on it and if Allah please, I shall be writing about it in detail as long as I live. Remember this that the names of Allah with all His characteristics have not yet been translated in any language. Then how is it possible to borrow Sufism from others? This is the religion of the Last of the Apostles of Allah. This is the bounty of Allah according to the verse (5|4). "Completed My favours on you." No one knows Allah better than a Muslim. Some are engaged in the worship of idols, some of light, some of the Sun. Some of procreative powers as in the Indian worship of the Lingam some of Trinity (God the Father, God the Son, God the Holy Ghost), some of matter, some of Nature, some of soul, some of vacuity while the only sect that worships unity of Allah is the Muslim.

He who is desirous of improving his knowledge on this subject may refer to the exegsist's following books:-

1. Mara'thal Haqaeq.

2. Hikmathe Islamiah.

3. Hal wa Tarjuma Fususul Hukm.

4. Makathib Irfan.

THE QUR-ANIC VOCABULARY:

There is also a difference of opinion with regard to the vocabulary of the Qur-an.

When I translate I take into consideration the meaning of every word (1) with regard to its root (2) with regard to its general use. I put down various meanings for each word by splitting into many a one according to grammar and also the meaning in general use i.e which is in the use of common man. Sometimes an Arabic word has no synonym in Urdu. So I have to write many a word by the combination of which the reader may be able to understand it. I also try to write down the nearest Urdu synonym of an Arabic word that is in use, so that the reader of the Qur-an may think that he has already come across the synonyms. While translating the text of the Qur-an, I derive such meaning from Arabic idioms that the enemies of Islam cannot object. Thus Islam is not made the butt end of ridicule, e.g. (III|I) people translate it as "May Abu Lahab's

hands break and he may die. "The Arab say (mali yadanifi hazal amri) I have strength neither for attack nor for defence, or I am hand cuffed". In Urdu we say (main bay dast wa pa hun) "I am helpless, I am weak, I am bereft of the power of attack and of defence." Therefore I have translated the above verse (III|I) as "All the enemical activities of Abu Lahab against Islam ended in failure. His powers of attack and defence became useless, and in the end he also was ruined." hamma lathal hathab) Means an incendiary, a woman who feeds flames with faggot. (fijidiha hablum mim masad) Means "her mis-chief became a noose round her neck."

Throughout the translation I have been trying my best not only to translate Qur-anic passages according to Arabic idioms, but also answer the objections of the enemies of Islam. This part of work is of scholastic philosophers. Times have changed. Objectors of olden days are no more. Modern objectors object differently. The replies also should be according to the objections. As to the old objectors I pass over their such objections which they might have put in, if they had been alive. These are external enemies.

Nowadays the internal enemies have become very active. I have refuted them in this commentary especially in the commentary on Chapter I (fatheha), "The Opening". Once they approached Mr. Grigson, the Member in charge of Police and Public Affairs of the Executive Council of H.E.H. The Nazam of Hyderabad Deccan, complaining

against my refutation referred to above. He asked them whether I had written a pamphlet. They replied in the negative. He asked them again where the matter was about which they were complaining. They answered that it was in the Tafsire Siddiqui. Mr. Grigson said, "That is the place where a commentator would express his views on religion. If you have any objection to his views, better avoid looking into it. So let me not be bothered with such meaningless representations." Thus Allah saved me from the mischief of the enemies.

In this commentary I have explained many Islamic terms (masai'l) e.g. Jizya is "Protection Tax", "Polygamy" is based on necessity and "Slaves" are the prisoners of war. The arguments I have put in about these terms are worth seeing. Where-ever I can bring in the fruits of my research about them, I have done so.

This is my idea, gentlemen, Time is on the rotating wheel, resulting in changes in the condition of the Muslims. Sometimes they are the rulers and sometimes the ruled. As is the conditions, so is the commandment. Now they are being ruled. The commandment (4|89) "Slay the pagans wherever you find them," cannot be put into practice, but the commandment that can be given is (2|195), "Be not cast by your own hands, to ruin."

SHAN-I-NUZUL, CIRCUMSTANCIAL EVIDENCE

The exegesist has explained the reasons for Revelation rarely. "I think the Qur-an is explicit. We do not depend upon stories and fables to understand it. It is not a book of History No fact is stated there-in but its purpose is to advise, admonish and to prevent man from going astray. It commands man to do good deeds and to desist from bad (amar bil ma'ruf wa nihi anil munkir). Commentators fill up volumes by introducing stories borrowed from various sources".

CONNECTION BETWEEN VERSES

My greatest endeovour in this commentary is to connect one verse with another, one section with another (ruku), one story with another. Really there are no stories. They are facts full of morals and admonitions. To effect this connection, there is omission in some places and in some precedence. In deference to Arabic language, it is necessary to effect connection among them. Such an omission in indispensable according to the Quranic arrangement. Just as the Arabs committed omissions, in the same manner omissions are committed in the Qur-an. Only he can enjoy these omissions and precedences who has a sound knowledge of the style and the mode of expression of the Arabs. Wherever an omission in committed, if the

thing omitted is put in, the sentence will be rough and un-harmonious. It beauty and smartness will be marred.

THE STORIES OF THE QUR-AN

In the Qur-an the story of Adam (A) and Satan is repeated again and again with a view to instill in man the invaluable excellence of knowledge, and to teach him that however great he may be, he is liable to err, and to show him Satan's haughtiness due to his imaginary superiority, which made him think meanly of others and to ignore Allah's commands, thinking that He also can err, for. He is honouring an inferior being at the cost of a superior one a thing very often takes place in the world. Allah admonishes man by this story.

Another oft repeated story is that of Moses (A) and the Pharaoh. This story is a great admonition to man. The mother of Moses (A) is a woman of inspiration. This encourages women that they also can become so, provided they pray to Allah and smilingly bear up the hardships that may beset them in the path of Allah. Her perfect belief and trust in Allah, made her set adrift her only son in a box on the Nile. Allah never destroys the children of those who trust in Him. The box reached the palace of the Pharaoh whose wife took out the baby and began to nourish it. What a wonder it is that a rebel of Allah was endowed with a wife Asiah so good and so virtuous. At every step of the story,

the wise will extract lessons and admonitions. That is why the story is repeated over and again.

THE PURPOSE OF REPETITION OF VERSES

The same verse is repeated in various places. This repetition can be enjoyed by only those persons who have a real taste for the Arabic language, e.g. (55|16) Fabi ai yi ala-i Rabbikuma thukazziban) "Then which of the favours of your Lord will you deny?" AN illiterate began to summarise the Qur-an. He removed the oft-repeated verses and stories. The result was, the style of the Qur-an is such that if we replace a word with its synonyms, it will never fit, as some one has said the beauty of the Taj Mahal will be marred if a marble brick is replaced for one that has been removed. Verbs and objects (grammar) cannot take the place of subjects of sentences. Repeating a story and producing a new beauty every time it is repeated, is indeed the master piece of literary fluency and elegance.

THE QUR-ANIC OATHS:

We find oaths in the Qur-an hither and thither. No oath is there from which we do not reap some particular benefit. some commentators in the Exegesis of (95|1-3) (wattini wazzai-thuni wa turi sinina wa hazal baladil amin) have digressed from the main point and began to describe the properties and uses of the "Fig" and "Olive", an encomium

on the "Tour" (Mount of Sinai). Is this a book of medicine (Materia Medica) to describe the properties and uses of medicinal herbs and fruits? The garden (Thin) is in Damascus, Mount of Olives in Palestine, Mount tour (or Sinai) is the name of the Mount where the glory of Allah was made manifest to Moses (A). In relatity this wa'u and (ba) mean "and" and "by. Allah is bringing in evidence. What is an oath but an Evidence? In Urdu there is a line of a couplet which means "Why do you say Allah is my evidence (witness). Allah is my evidence (witness) to your promise?" People often say "Allah is my witness". This is also an oath. Similarly, He brings in those place as evidence or witness, where Yahya (A) is laid to rest, and where in after years Yazid also had to sleep his eternal sleep. Around Mount of Olives the sacred graves of Abraham, Isaac, Solomon and Jaccob (A) are situated. Mount Tour (of Sinai) is sacred for Allah's Glory made manifest to Moses (A). Mecca is made holy by its connection with the Great Prophets of Allah as Abraham, Ismael (a) and the Apostle Muhammad (P). In short these places and their inhabitants who had received the message (guidance) from those great Messengers (A) will bear witness to the fact that (95|4-6) "We created man in the purest and best of natures and the best of moulds, but by following evil, he has abased himself to the lowest possible degree (asfalas safillin) save those who believe and do righteous deeds."

Here I have not only given the reason for the oaths but also shown the connection between them and the subject matter of the Qur-an.

THE CHARACTERISTICS OF THIS COMMENTARY

They are as follows:-

1. The rules of the art of reading the Qur-an are shown briefly and with special symbols by means of which the principles of the art may be easily; observed while reading.

2. The commentary is written in very simple and intelligible Urdu, special care has been bestowed in enabling the reader to understand the text from Arabic itself for which different meanings of each word are given. In the translation, great care has been taken to find out the root of every word e.g. (aththaqullah) means "save yourself from wrath of Allah," because (Iththaqu) is from (yaqi, waqi) which means "to save". If any word from this root is in use in Urdu, that word also is written along with the meaning of (Iththaqullah) "Fear Allah", and piety and abstinence also will find a place there. Again if many words from this root are in use in Urdu, they are also written along with (Iththaquallah, waqi, yaqi, wiqayathan) and (muththaqi) "Pious" are also given.

3. In this commentary besides the real meaning, reliable and figurative (metaphorical) meanings also are given.

If work done or the verb is related to the Principal i.e subject, the relation is said to be "Real" on the other hand, if it is related to a thing which does not do the work directly, the relation is said be "Figurative" for which (Qarina) "connecting link" is needed e.g. (Jaral mizabu), "The roof-drain flowed". If the flowing is related to water, we call the relation "Real", and if it is related to the thing through which the water flows, (the drain pipe) the relation is "Figurative" and the drain pipe is the (Qarina) the "Connecting Link"

(5|13) "And you make out of clay the figure of a bird, and you breathe into it, and become a bird, by my leave." If (Thakhluqu) is connected with Jesus (A), it gives a figurative meaning not real. Here the connection or connecting link (Qarina) is (Biizni). Besides, Jesus (A) being a believer in One only Allah, he cannot attribute such wonders to himself. Gabriel (A) said to Mary (A), (19|19), "So that I may give you a son." If the gift of a son is connected with Gibrael (A), the meaning is figurative, because inspite of his being an angle a believer in one and only Allah, he cannot attribute such wonder to himself, as he is only appointed by Allah to announce to Mary (A) the gift of a son, but as for himself, he is incapable of doing so. If it is connected with Allah, the meaning is real. This is a delicate problem. The decision whether a man is a believer or non-;believer depends upon understanding this problem to distinguish between the real and the figurative meaning.

That is why we have stated and explained with great care the meanings of such delicate passages wherever we came across them in the Qur-an.

4. Again wherever we found (mushakalah) analogy, we particularly brought it out to the notice of the reader. Analogy is abundantly used in Arabic. It is nothing but giving out the meaning by the word adjacent to it e.g, In (3|54) there is an analogy. The meaning is "They plotted, Allah punished them for their plotting for Allah is the punisher of the best plotting." Similarly the meaning of (15-16) is, "They plot and we punish for their plotting." Here also we have (mushakalah) the figurative meaning.

5. If a student find any grammatical difficulty any where, it is also solved.

6. It is proved in this commentary that all the books on Hadith and the schools of thought of the great spiritual leaders have been extracted from the Qur-an and these leaders have not transgressed an inch from the Book. The statements of the leaders are the explanations of the Qur-anic synopsis. Their only source is the Qur-an. They neither put in any religious injunction of their own free will nor did they borrow any from other religions. The Qur-an alone is the religious asylum of not only the leaders but also of every Muslim. What we mean by this is what ever he got in the shape of religion, he got only from the Qur-an. That is the first and the last word in

religion to him. It is the surest and decisive factor in religions matters.

7. All the objections of the enemies of Islam have been met as far as possible in this commentary, for instance the meaning of Jizya is being given as "Right of protection" and "War Fund".

8. The reader of this commentary is in no way affected by the objections of the enemies of Islam, for instead of refuting their objections, the author has dived deep into the root of those objections and solved them to the satisfaction of all, as he knows that once a wrong objection takes root in one's mind, it is next to impossible to eradicate it.

9. One more characteristics of this commentary is, while solving objections, the name of the objector is kept secret.

10. Matters relating to sufism and ethics are solved in the simplest way possible. Besides it has been tried to solve questions like "usury", "Darul harab" (A country ruled by non- Muslims where the Muslims are prevented from carrying out their religious duties) "Capitalism, Communism" and "Slavery".

11. It was my greatest endeavour to bring out clearly the connection that exists between one verse and the other. Omission and precedences are also shown. This has been particularly taken into account that it does not depend upon non-Quranic sources to understand the Qur-an for the Book is (mubeen) "Clear", "Explicit".

12. One more characteristic of the commentary is the detailed explanation of the concept (a ijaze Qur-an), "The Miracle or marvel of the Qur-an". It is not only a miracle with regard to its fluency and eloquence, but also it is a miracle from every point of view. If a man of any art reads the Qur-an, he will find that Qur-an will appear to him a marvel, through his own art.

13. In this commentary, it has been found in particular that no Qur-anic verse is revoked, and besides, this fact has been well ascenained, The verses are so interpreted that the reader's mind does not deviate towards revocation of verses. The whole Qur-an is in the same order as it was revealed to the Apostle (P).

14. Wherever Allah takes an oath, it is nothing but an evidence in reality. I have tried to show the reason for such an evidence.

15. The rare beauty of this commentary is that the commandments of the Qur-an have been applied to the modern times and explained in the light of science and civilization so that the Muslims, especially the new generation may understand how they have gone and are going astray from the Qur-anic injunctions.

16. The mode of explanation is easy, effective and reaches the mark the author aims at. The reader not only learns Arabic language but also Urdu literature. The Qur-anic injunctions, their purpose and principles also are understood., Islam and its reality dawns upon the reader.

As the mode of statement is interesting, the reader is not bored, but he feels a sort of enjoyment and revelation.

"Scent is that which speaks of itself."

In the end I pray to the Almighty to accept and popularise this commentary out of His beneficence and make it profitable not only to the readers but also to the commentator.

"O Allah, teach me the reality of things as they are. Take thou my soul (at death) as one submitting to thy will (as a Muslim) and unite me with the Righteous.

"O Allah, teach me what right is and what evil is; teach me to adopt the former and to abstain from the latter.

"O Allah, may the Qur-an be my source of pleasure and my barrier against sorrow.

"O Allah, help me to memorise the Qur-an and to understand it and to act up to it and to teach it to others.

"O True Allah, grant this prayers of mine.

Ameen".

Second Part

Tafseer of Surat-ul-Fatahah

Surat-ul-Fatiha
١ سُوْرَةُ الْفَاتِحَةِ مَكِّيَّةٌ ٥
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝١ الرَّحْمٰنِ
الرَّحِيْمِ ۝٢ مٰلِكِ يَوْمِ الدِّيْنِ ۝٣ اِيَّاكَ
نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ ۝٤ اِهْدِنَا
الصِّرَاطَ الْمُسْتَقِيْمَ ۝٥ صِرَاطَ الَّذِيْنَ
اَنْعَمْتَ عَلَيْهِمْ ۙ غَيْرِ الْمَغْضُوْبِ
عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ۝٦ ع
وَهِيَ
سَبْعُ اٰيَاتٍ

a'ūzu billahi mina shaitāni rajīm

(aʿūzu)- I seek refuge; (billahi) (ba)-in, from, with Allah; (min)-in; from; (shaitāni) - (one) deprived of Divine mercy; mischievous, rebellious; (shatan)-distance, remoteness, the name of the chief shaitan is Iblīs; (rajīm)- the outcast; the accursed; (rajm)-to throw stones.

Translation:-

I seek refuge in Allah from shaitān, the outcast, the accursed.

Facts to be remembered about (istha, āzah)- "Seeking Refuge," are as follows:-

1. Enmity between shaitan and man is ancient and ancestral.

When he had succeeded in driving our ancestor Ādam (A) out of paradise by infusing evil suggestions into him, will he allow us (Ādamʿs heirs), to enter our ancestral home (paradise) easily? That is why the story of Ādam and shaitān is repeated over and again in the Holy Qur-ān.

2. Shaitan is a literate and well-educated enemy. So it is very difficult to save oneself from his mischief.

3. As he lies in ambush and works, so he remains undetected.

4. When man finds himself too weak and ill-equipped to face such a strong enemy as shaitān, he turns to Allah and seeks His protection, knowing fully well that Allah the Almighty will certainly shield him from his evil.

5. A feeling of weakness creates in man submission and humility - the essence of worship.

6. A refugee, even he be an enemy, is not molested. So if we take refuge in Allah, He will not only shield us from the mischief of the malevolent adversary shaitān and other pernicious things, but also guide us aright in all that we do.

7. Shaitān is the watch dog of the Divine Shrine. He guards it so zealously that no one can enter it. If we invoke his Master who is also ours and say, "O Lord: This dog prevents me from entering your Kingdom." When He does so, the dog will make way for us to enter the Kingdom of Allah. "What can the enemy do, when the Friend becomes kind?" Remember, if the adversary is strong, the protector is stronger. But never be proud of your strength, wisdom and cleverness. Be ever craving for His Divine blessing.

Whenever you begin to read the Qurān, begin with (aʿūzu), (16/98)- "When you read the Qur-ān, seek Allahʿs protection from shaitān the rejected one." In this verse, we have the word (isthaʿiz). It is an imperative, a command of Allah and as such is obligatory (wājib). Bismillāh also should necessarily be recited. If it is an intermediary verse, not the beginning of a chapter, the recital of (aʿūzu) is obligatory (wajib) and (Bismillāh) may be recited to advantage.

(ba)-in, from, with, an oath; (ism)-name; we understand a thing by its name (ism). How do we differentiate (zāth, sifāth and asmʿā)- person, quality and name, from one another?

(Zāth)- "Person" is that permanent thing or antecedent which can take up some kind of quality, as white paper. White is the quality of the antecedent paper. Black is the quality of the antecedent pen in black pen.

(Sifath)- "Quality" - that temporary thing which is found in a permanent thing. Whiteness is temporary and is found in the permanent thing paper.

(Ism)- "Name"- Person and quality put together as (Rahmān)- Possessor of mercy, that person who possesses mercy, Thus Allah is the person and mercy is His attribute or quality. Rahmān wa Rahīm are attributive names of Allah. Allah basically was (All ilāhu). The middle (alif) is removed and (lā) was duplicated with a thashdid and thus became Allah. (ilāhun)- the worshipped, the adored. What is the root from which (ilāh) is derived? Is it from (ālihathu ilā fulānin ai sakanthu ilaihi)- I got consolation from Him, because man gets consolation, if he turns to Allah; Or from (lāhaizarthafaʿa) because the dignity of Allah is most exalted and most eminent of that of His slaves? Or from (lāha yalhūu, izahthajaba) which means hid himself,

because no conjecture, no presumption of man can fathom the reality of Allah, as Hasrath the poet says:-

"You are far above our imagination, presumption, idea and conjecture and above all those things we have said, heard or read;" Or from (alihar rajulu wa yālahu) - hen a calamity befalls man and he is dismayed (fa ālahahu)- then He gives him refuge, because Allah alone gives shelter and protection from calamities and enemies; OR from (alihal fasīlu ilā ummihī) - the young of a camel, being restless ran towards its mother. Thus when man is enmeshed in calamities and finds no means of escape, he invokes Allah, for he feels that really there is some extraordinary force that can overcome all the troubles and tribulations of this world. Here man finds the origin of the path that leads him to Allah. Even the Egoist, when he is dismayed by disasters and miseries of the world and is in despair, has none to turn to but Allah and this he does with all sincerity; and the righteous are thankful in prosperity and patient in adversity and perplexity. They pray and beseech Him with all humility.

(Allāhu) - is the personal name of God --- the Real Being, the Absolute Master in whom is perfection, whose attributes are all good and to speak the truth, wherever force of any kind, beauty and goodness are found, they are nothing but the manifestation of the Omnipotence, Beauty and perfection of the Supreme Being.

If the word Allah is uttered along with His attributes as (Allāhur Rahmānur Rahīmu)- it becomes (ism-i-zāth)- the

Personal name of the Being; if it is done so along with His slaves (bundah), the Universal Being with perfect attributes is meant. (Ar Rahmānir Rahīmi) ----- (ar rahmu) - means (al (atfu)- to be inclined; (wal mailu)- to bend; to turn; (ar rahmu) - the thin cover or membrane in which a baby remains wrapped in the womb; in Arabic, and the number of the alphabets used in the construction of a word, vaster is its meaning. Therefore (Raham)-mercy in Rahmām is in a more exaggerated form than in (Rahīm). To create things from nothing without exertion is called (Rahmāniyyath)- benefactory beneficnence. After coming into existence, man is obliged to work, always keeping an eye on Allah for recompense. When He awards it, we call it His munificence (Ra-hīmiyyath) - Rahīmism — obligatory compassionateness. Rahmanism --- benefactory beneficence brings up both the believer and the disbeliever alike in this world. It makes no difference between them in the award of good things of this world. But Rahīmism --- obligatory compassionateness will shower only upon the believers the refulgence of special grace on the Day of Resurrection and the disbelievers shall be excluded from this munificence.

After creating (Asmā)-names, He has not kept Himself idle, He is giving them existence every minute, every moment. Every thing is in need of Him, while He is not in need of anything. He is the Preserver of all. To be ever giving existence to the universe is called the essence of Beneficency. Whatever one gets out of His general bounty is called compassionateness. Out of His universal mercy and beneficence, He says, (Khalaqa

lakum māfis samāwāthi wa mā fil ardhi)- "Whatever is in the heavens and the earth is created for you." So it is imperative on man to learn the ways and means of reaping benefits worldly as well as heavenly from them. If you work on, He takes upon himself the responsibility of according you results in conformity with the kind of work you put in — work for the present or for the Hereafter. As the poet says:-

"The world demands of one, knowledge and action, Carelessness leads but to disgrace". (Hasrath). The disbelievers used to say (Bismillāthi wal ʿuzzā were the idols which the Arabs of pre-Islamic days worshipped). The Muslim refutes this and says (Bismillāhi abthadiʿu)- "I begin with the name of none but Allah."

Is (Bismillāhir Rahmānir Rahīmi)- a separate verse or not? Yes, it is a separate verse and sent down to separate one chapter from another. It is a part and parcel of the chapter "The Opening?" For the shafiʿīs, it is; and so they recite it loudly when they recite the chapter "The Opening". But for the Hanafīs, it is not; so they say it in a whisper along with (aʿūzu). In the same way, (Āmīn) also is said in a whisper, as it is not a part of the chapter "The Opening".

Translation:-

I begin in the name of Allah, the Beneficent, the Merciful.

Chapter: 1. (Al-Fāthihah)- "The Opening." Revealed at Mecca.

Verses: 7. Section: 1.

Bismillahir Rahmaanir - Ra-hiim.

In the Name of Allah, the Beneficent, the Merciful.

'Al-Hamdu lillaahi Rabbil-' Aalamiin;

The article (alif)-(lam) or (lam) (al) is used:-

1. For a thing already known as (alr rajulu)- the male (man) whom you already know. Here it is equivalent to the definite article "the".

2. For the indefinite (udkhuli als sūqa)- go to a market -- any market. Here it is equivalent to the indefinite article "a" or "an".

3. For generalisation. (inna al insāna lafī khusrin illa llazīna āmanūa)- (103/2)- "truly man is in loss, except such as have faith." here man means mankind.

4. For denoting gender or genus as (alrrajulu khairun minaal marathi)- "Male sex is better than female sex."

Some say that this (lam) in (al hamd)- is used for generalisation; i.e. All praise is for Allah only; and some say it is for genus, i.e the nature, intrinsic value, real worth or essence of praise is for Allah only, the Cherisher and sustainer of the worlds. When all praise is for Allah only, then what is left for others? Therefore, here (lam) of genus carries a stronger shade of meaning than that of generalisation.

(hamd)-praise, (shukr)-gratitude, thankfulness, praise, are words of nearly the same meaning. (madah)- is praise either for things under control or things out of control or for gifts received or not received as (madahthual lu‹lu‹a ‹ alā sifāthihī)- "I praised the pearl for its lustre."

(hamd)- is to praise and eulogise by mouth for something done, though it may not necessarily be a gift as (hamidthu zaidan‹ alā tahārathi nasbihī was hasbihī wa jamīli aqwālihī wa a‹malihī wa jūdihī wa sakhā, ihī wa shujā‹ athihī wa wafā‹ihī)- "I praised Zaid for the purity of his lineage, the goodness of his words and deeds, his piety, magnanimity, bravery and fidelity." (shukr)" - gratitude" "thankfulness" is praise for gift received. This praise may be effected by feelings, word and deed, for example, some one gave you a present. You saluted him. This salutation is a show of gratitude.

5. If (lam) is not with the antecedent but with the consequent, the consequent will be confined to or dependent on the antecedent, as, (Zaidun hewal qā‹imu)- "Zaid is standing." The (lam) denotes that the consequent "standing"

depends on the antecedent Zaid. If the (lam) is only on the antecedent or on both, the antecedent will depend on the consequent.

(al hamdu lillāhi)- (hamd) is confined to Allah and is personal If you give careful thought, you will come to the conclusion that existence is not your personal attribute. If it had been, it would have never abandoned you. Where were you a century ago and where will you be a century hence? Your existence is between two nothingnesses. Therefore existence is not your personal attribute. Hence your existence depends on something extraneous for its preservation or it may be called accidental. All the excellences, all the attributes are nothing but details of existence. When your existence has been proved to be dependent on some extraneous thing, your excellences cannot become personal. Therefore all praises, all eulogies are confined and personal to the True Being, to Allah. However bright may the full moon shine, the knower knows that its splendour depends upon the sun which bestows upon it such lusfre. "O moon! you are the same dark, black satellite which we used to see during the lunar eclipse.

(lam) is also used as a preposition, "for". Therefore the (ha) at the end of the word Allah carries a (kasra)- "i". A detailed research of the word (Allah) has been carried out in the commentary of "Bismillāhir Rahmānir Rahīm."

(Rabbun-Rabba-yarubbu-Rabban)-to nourish, to sustain to bring up, to take things gradually to maturity or

perfection. (rabbun)- in reality is infinitive. It is also applied to one who brings up.

We have described some attributes of Allah before and here are some more.

Attributes are of two kinds:-

1. (Indhimāmi)- Associative.
2. (inthizāʿi)- Derivative.
3. (Indhimāmi)- "Associative is that extraneous quality or attribute which has a kind of separate existence, though weak, which is bound up with the thing it qualifies. It is not attached to it permanently, for example, whiteness of the wall. Whiteness is trmporary and when it is bound with the wall, the wall appears white. If the wall is sooty, it is said to be black.

2. (inthizāʿi)- Derivative:- is that quality or attribute which extraneously has no existence, but the thing qualified exists in a form or mode from which human mind can derive a meaning, such as the quality of "height" is derived (understood) when the sky is mentioned or the quality of lowness, when the earth is named.

The real existence is the Person of Allah, i.e. extraneously there is only the Personality of Allah. Besides Him whatever there is, exists due to Him. Therefore all the attributes of Allah are neither Associative nor Derivative.

7. (Muhiyyi)- is different from that of (Muhīth), and the meaning of Allah is quite different from these. Allah is He whom all those attributes are neither a part of Allah nor apart from the Being they qualify. (lā ʿ ain, lā ghair).

Some names of Allah are existent, positive, as, (Haiyun) the living; (ʿalīmun)- the Knowing; (Qadīrun)- the powerful; some are non-existent, negative which show that the Divine Personality is quite pure of all the defects of the creatures, for example, (Subbūun)- the florious, (Quddūsun)- the Holy; (Samadun) - the Eternal; the Absolute; (Ghaniyyun)- the Un-needful; some attributes are real, relative, as, (ʿĀlīmun)- which, though a real, existent attribute, has a relation and reference to the "Known". Some attributes are purely relative as (Awwalu wa Ākhiru)- the First, and the Last.

The attribute (Rab) - the Cherisher, the Sustainer, follows the name Allah to warn men to desist, after birth, from presuming that he is not free and at liberty to act as he likes. But he must remember that as he is dependent upon Him for his birth, so is he dependent on Him every minute, every second for aid, for nourishment and sustenance. Even the characteristics qualities of man depend upon Allahʿs perfect attributes for their maturity and perfection. This perpetual aid is called (nafsī Rahmāni) - the essence of beneficence.

As long as the lamp is fed with oil, it burns with a steady flame that seems permanent, but really it is wasting itself away. The oil of the lampis continuously nourishing

and sustaining it. In the same way, all but Allah are going on perishing and His (nafsi Rahmāni)- Essence of Beneficence is going on giving them a new existence. This process is called Renewal of Mutilation (thajaddudi amthāl).

(ʿālamīn)- all the worlds; plural of (ʿālam)-world.

(ʿālam)- all but Allah; the created or creations or the universe. When man ponders over this universe, he finds that even this vast universe does not exist by itself but depends upon some one for its existence. This leads one to conclude "that Some One" must be no other than Allah. As the poet says:-

"The wise look upon even an ordinary green leaf as a store house of knowledge of its creator." (Saʿdi).

The plural of (ʿālam)-is (ʿawālim)- and also (ʿālamīn)- the last is the plural of possessors of wisdom. Due to the excellence of the possessors of wisdom, it has been made prominent and given a separate plural, else there are many worlds or kingdoms as the world of men, world of angels, world of Jinns, world of animals, world of vegetation, world of stones and minerals etc.

(Rabbul (ʿālamīna)- indicates no slave is the cherisher and sustainer of any other slave, and whoever it may be, the sun or the moon, Hadhrathʿuzair or Hadhrath ʿīsā (A), Ramchanderji or Krishenji all are the slaves of Allah, creatures of Allah. All are His dependents. So beware lest you

call a being other than Allah, your cherisher and sustainer is the one only. We should never be un-mindful of Him.

(Allāhu Rabbi wa Rabbul ʿālamīna)- Allah is not only my Cherisher and Sustainer but also of the whole world. It is important to note here the grammatical point that the absence of lam) in (Rabbual ʿālamīna)- as we have the (lam) in (Zaidunia ldhdhāribu ʿumrin (Zaidu nidhdhāribu ʿumrin), conveys the meaning that the act described namely cherishing and sustaijing is eternal. If there had been (lam), the said act would have been limited by time.

Translation:-

Praise be to Allah the Lord (Cherisher and Sustainer of the worlds)

Verse: 2.

ʿAr-Rahmaanir-Rahim;

In the preceding verse, it has been shown that Allah is the Lord of the worlds. He is the Cherisher and Sustainer of every thing and every one and brings them to maturity and perfection; as Hasrath says:-

"As is the nature of man, so is his development. Allah the All- wise bestows on each that which he is capable of. Whatever happens to man, happens for the best, for it is the fruit of his destiny. So let him be resigned to the will of Allah."

Is man's attainment of maturity voluntary or involuntary (under compulsion), as the sun evaporates water which turns into cloud and falls as rain? Neither the sun nor the clouds can go against this phenomena. The earth then gives rise to plants and trees. It produces grain for man's consumption. None of these things know what they do and why they do nor have they any intention to do so. They are all engaged in their routine work involuntarily. They are dependent and helpless. They are left with no choice. But Allah is not helpless. He is not powerless. He is not dependent. His cherishing and sustainining and bringing man or thing to maturity and perfection, are all due to His universal and individual mercy.

Why does Allah cherish all things? Has he any personal motive in doing so or has He man's good at heart? Whatever one does for his own benefit is called selfishness, as it is inspired by self interest, and whatever he does for the benefit of others is called altruism or selflessness and is inspired by mercy. Allah is perfect and complete. He is Eternal, Absolute, not dependent upon any one. "He does need neither man nor his work." His actions are far from self-interest, but the off-shoot of pure beneficences and mercy. His universal bounty has created all the materials necessary for man's growth. It is for him to find out methods and laws for their acquisition. Let him discover new laws, invent new things. Allah will never lag behind in bestowing upon him the fruits of his labour. He will reward him with things for which he works, things of this world or of the Hereafter. If one keeps idle, sits like one maimed,

neither learing art nor acquiring skill, while others learn things by leaps and bounds, act and work hard, he will soon be by-passed. Allah will confer upon them the result of their labour, for He is the God of the universe and not of any particular being or community or nation. He will reward them with his bounty, while the nation of the sluggards will be subdued and will be made to lead the life of the most destitute and of the beasts of burden. If one's religious belief is strong, and he performs the regular prayers and takes to conventional fasting, he will be surely rewarded for his actions to-morrow ---- the Day of Resurrection. This is for the future, for the present also one should have to work. The world is a place of cause and effect. Allah has endowed man with wisdom. He has given him limbs; It him that lay them waste. Let him use them for the purpose they were intended by Allah. (39|9) - "Can they be equal, those who know and those who do not know?" No, certainly not. (53|39-40)- "Man gets only that for which he tries. Truely he will find the result of his efforts soon." As you sow, so you reap. The poet says:-

"Mere talk will avail nothing. Act well your part, there all the honour lies. Success in this world depends on knowledge and action. Carelessness leads but to disgrace. Do not imitate the maimed. If you have strength, work. Idleness portends scarcity and action, abundance. Let despair not dishearten you, for man is ever hopeful.

(Hasrath Siddīqi).

Translation:-

Who is Beneficient, merciful.

Verse:

Maaliki Yawmid-Diin!

Allah's mastership is eternal. It is not limited by time the present or the future.

(malaka-yamliku-mulkan)- to be a king; (fa huwa malikun)- he is a king; (milkan)- to be master; (fa huwa mālikun)- he is master; he is Lord; the root of (malak) expresses omnipotence, might; (yaumun)-day; as (yaumul jumu'athi)- Friday; (yaumus sabthi)- Saturday; (yaumun)- time, age, period, as (55|29)- He is in a new Glory every time; (dīnun)- obedience, religion and sect, recompense, retaliation; a man, all his life, was of very strong religious belief and was righteous also, while another had no faith and was an evil doer from the beginning of this life to its end. (We are not concerned with those worms and insects who worship Nature, Matter, and what not, nor with those of diseased minds but with those who believe in ALlah as the Almighty). Can these two be equal? No,; they cannot be equal. Will justice be done between the two? Yes, justice shall be done. The Day of Judgement is approaching. The righteous will get their recompense and the vicious their requital. (1|3) point

Day, i.e. the Day of Judgement. (53|31)-."So the evildoers may be requited with evil according to their deeds and the righteous may be rewarded with what is best."

(yaumuddīni) time of recompense, the period of recompense, Day of Recompense. Allah bestows recompense not only in this world, but also on the Day of judgement. As you do, so will you be done by. Here is congratulation for the obedient, hope of recompense for the patient, and intimidation and warning for the tyrant and for those who do not render others their due.

Translation:-

Master of the Day of Judgment.

Remeber, Allah can forgive man for the violation of His rights but not for the violation of the rights of his fellow men. He is All-knowing. He is aware of man's deeds. He is All-powerful. He can reward or punish man, as the case may be. He is just equitable and fair, he hears the appeals of humble and the indegent and the weak. The tyrant will never go unpunished. O Rulers! Be just and merciful to your subordinates. You are also liable to err as others. Do not take them to task for their slips. Give them their due. Remember, you also have a Master, a King. Treat your subordinates as you would be treated by Him. Allah is the Cherisher and Sustainer of the worlds. He is extremely Beneficent and most Mercuiful. Try to imitate him in these noble attributes, Remeber, He is also the Avenger and the Irresistible. (85|12)- "His grip is very hard." So beware of the latter attributes of Allah. Never draw

His displeasure upon yourself. Be ever prepared to appease Him by your implicit obedience and by carrying out His commandments. These actions alone will lead to mutual love. The surest way of gaining the love of Allah and His prophet (P) is to bow down to their commandments with heart and soul. What kind of love does the lovers have for his beloved when every action of his goes against the wishes of the beloved? The poet says:-

"You are disgusted with Allah, as if He does need you, your work or His own gifts bestowed upon you." (Hasrath)

We know Allah to be extremely beneficent and merciful. Undoubtedly He is. But He is also the Master, and All-provider. We also know that it is incumbent on the Master to provide for His slaves and servants. When Allah is our Master, He will feed us according to the verse (11|6)- It is the responsibility of Allah to sustain every creature that walks or creeps on earth." In spite of such strong promise, we make use of the means of securing it, and in fact, it must be done so, for therein lies Allah's purpose and His command. In the same manner, let us make use of the means of deserving His mercy and these means are, the canonical prayers, fasting, good deeds and righteousness. Let us not be first for the feed and last for the deed. (39/67)- They have not made a just estimate of Allah, such as due to Him." Man intends to take undue advantage of His mercy or he is putting in excuses for his laziness and desire for comfort; but instead let him subordinate himself to His will, if he is to deserve His mercy.

O Religious scholars of Islam! you know how lenient and merciful are His teaching and instructions. "I am the Cherisher and Sustainer of the worlds. I am the Beneficent, the Merciful, but I am also the Master of the Day of Judgment." How courteously He threatens us! (20/44)- "O Mūsā and Hārūn! Speak to him (Fir'aun) mildly." (16/125)- "Argue with them and advise them in ways that are the best." So you scholars! Act according to these commandments You are nto in any way more beloeved of Allah than Mūsā and Hārūn (A). Persons whom you have to deal with are nto so rebellious as Fir'auns nor so bad. So let your advice be mild and preaching attractive. Why have you become a fountain of polytheism from which shoots forth verdicts of polytheists, disbelievers and so on in to whomever you meet?

Allah is our Cherisher and Sustainer. He is our Master. He will reward us or punish us according to His own com andments ----- commandments that have reached us through His last messenger (P). Islam is for all countries, for all nations and for all times. It is the religion preached by the last of the messengers and as such will never be revoked. In Islam we have (6/57)- "To command is Allah's right." (5/50)- "Those who do not judge according to the commandments that have been sent down by Allah, they are the immoral, the sinful, the unrighteous." Again we have (5/48)- "(As they refuse to believe in Islam, and in the messenger) So they are the disbelievers."

The Muslim is so fettered with Divine commandments that he cannot move an inch beyond religious injunctions (Hukmi Sharu‹i) He cannot back-bite, lie, blaspheme, eat the meat of the prohibited animals, eat or drink before sun-set while fasting in Ramdhān. In short, every action of a Muslim is governed by Islamic precepts. (5/162)- "Say, truly, my prayer, my sacrifices, my lowing my dying are (all) for Allah, the Cherisher of the worlds." Hasrath says:-

"O Allah! I live and die in your service."

Can Hindus and Muslims form a united Indian nation? No, certainly they cannot. The theory of a united nation is a trap of the Hindu majority to ensnare ignorant Muslim masses and the traitors of Islam and to use them for their own selfish ends. Remember, the people of a country elect members to the Legislative Assembly and the senate. The majority part in the Legislative Assembly (undoubtedly the Hindus in this càse) forms the government. Discussions on national problems take place decisions are taken by mere show of hands. The majority, (the Hindus) wins. The Muslims are obliged to carry out the decisions passed by the Hindu majority. How can a Muslim who believes in (6/57)- "To command is Allah‹s right," obey commands counter to those of Allah? Neither Allah nor the Muslim is solely dedicated to India, but on the other hand, they belong to the Universe. As Iqbal says:-

"China is ours, India is ours,

Weare Muslims, the whole world is ours." So the Muslims do not own any one particular country, but the whole world.

The Muslims are for Allah only, if united is a great force and a great nation. But alas, the present day Muslims have neither understood, themselves nor Islam. The outcome of this is, the claimants of the vice-regency of Allah (2/30)- "And when your Lord said to the angels:" Behold! I am about to place a viceroy in the earth ----" are adoring the worshippers of the pippal tree (the Hindus) and are at their beck and cell. What a shame! These Muslims are neither interested in their religion nor do they have anything to do with Allah and His messenger (P). They have no faith in (30/47)- "To help beleivers is incumbent on Us, nor confidence in (2/249)- "How often has a small force vanquished a big one, by Allah‹s leave? Allah is with those who steadfastly persevere," (2/61)- "Therefore they were stricken with humiliation and misery and drew upon themselves the wrath of Allah.

Verse: 4.

'Iyyaakana'-budu wa 'iyyaaka nasta-'iin.

(iyyāka)- only to you; (na;budu)- we pray, we worship, we adore; we serve (only you); (wa nastha‹īna)- we request for help; (;aun)- help; its infinitive is (isthi‹ānathun)-;

(ʿinādathun)- extreme humility; (tarīqun muʿabbadun)-beaten path, one which people walk ceaselessly.

Translation Verse 4:

We moship only you and we ask and you for help.

First of all let us consider the difference and relation between (;abdu and rabbu)- "The slave and the Preserver, the Possible and the Incumbent or the accidental and the Self subsistent and investigate also what polytheism and disbelief are and whether they are concerned with faith or action.

The thing that comes into manʿs mind or understanding, i.e. concept is of three kinds:-

1. (Wājibul wujūb)- Allah whose existence is necessary, is indispensable, whose non-existence is impossible.
2. (mumthaniʿ)- "Impossible"; whose non-existence is essential and existence, impossible, for ex. the birth of a partner of Allah; part to be greater than whole is impossible. Such concepts are not only absolutely impossible but also absurd.
3. (Mumkin)- "The Possible or the Accidental. The existence of the possible is not necessary and its non-existence also is not necessary; if at all it acquires existence, it cannot be ruled out is impossible or absurd. So the existence of the possible is not impossible. All but Allah are possibles. So the possibles do not exist by themselves. Had they existed by themselves, theirs existence would not have been parted from them,

because the characteristics and the requisites of individuality are inseparable from it. The beginning and the end of the possible is non-existence. That is why it depends for its existence on one who is self-existent. When even existence is not necessary for the Possible, when it cannot even exist by itself, when it owes its existence to Allah, then can there be any characteristic that can exist by itself in it? So non-existence is the only characteristics that exists in it. This characteristic of non- existence entangles it in needs and wants which forms the basis for his humility and worship while independence and ability to dispense are the characteristics of One who exists by himself.

(shirk)- polytheism; it is to believe Allah's special attributes to be present in any of His slaves.

(Kufr)- disbelief. It is deniael of the distinctive attributes of Allah or abnegation of even the existence of Allah.

What are the sources of the qualities existing in the possible. The quality of existence is derived from the self-existent exalted being (Wājibi tha(ālā), the source of all existence and from the same source life and knowledge, sense of hearing, sense of seeing power and intention are derived, while the quality of non-existence from its own self. The refulgence of that attribute of Allah which falls on the mirror of the possible, is reflected from it. Thus all the attributes of Allah are found in the possible (man) Life he has, knowledge he has, power he has, as the poet says:-

"Is there anything which is not found in me?

Indeed, I am a mysterious being."

Is assigning the attributes of the Almighty to man, polytheism No, it is not. Polytheismis to avow in man any attribute existing by itself which we have been careful enough to avoid. What can one possess whose essence is non-existence? "Whence shall I bring that skirt, when I have‹nt garment?"

We see the possibles decaying every minute, every second. The Gracious Being is continuously bestowing existence on them, as they cannot exist by themselves. They depend on Allah the Permanent and the Lasting (Qaiyūm), for their existence, stability and support. Let it not be understood that after creation, they have all automatically become independent and free. What can a slave keep all to himself? (Al ‹abdu wa mā malakath yadāhu li maulāhu)- "Every thing is of the master and nothin is of the slave." (Hasrath).

The ignorant who think even for a moment that there is one who is independent of Allah in any affair and exists by himself, falls into the fathomless abyss of polytheism (Shirk).

The idolaters believed in different gods responsible for different affairs. When they were told that there is One only God, the Omnipotent, the Creator, the Preserver, Provider, the Resurrector, the Killer, they exclaimed, "What, has he made all the gods, One God It is, indeed, very strange!"

Though Allah is All-powerful and has everything under His control, and can cause things appear and disappear as He likes, but still He has created external as well as internal means to acquire things. Using these means for one's own benefit is not shirk-polytheism, but to acknowledge the means as effective by themselves is polytheism. Some materialist monotheists do not consider polytheism to call the living, cherishers and sustainers, providers and killers. But it is Polytheism to assign such attributes to both the living and the dead. If the relation between man and Allah is so established as to call Allah as One who exists by Himself and man as one who depends on some one else for his existence, it is not polytheism. This relation is only metaphorical. They go abegging the Hindus and the Englishmen for help in troubles of no consequence, picking up quarrels with those who say (Āmīn) "Be it so", loudly and raise their hands during the prayer and for such other non-incumbent things (ghair wājibath), craving for justice in courts of law presided over by non-Muslims, briefing non-Muslim lawyers and still feel proud that they have been requesting the living for aid and not the dead! Invoking either the dead or the living for aid is polytheism. If a man after death does not see or hear the living, why has the prophet (P) ordered the Muslims to wish (Assalāmu alaikum yā ahlal qubūru)- "Peace be on you, O dwellers of the graves!", whenever they visit not polytheism? To know the hidden is Allah's attribute. Shaitān also knows what is in the hearts of men wherever they may be, in the east or in the west, near or far away. Shaitān's knowledge of the hidden is proved by the Qur-an as well as by the traditions. Are not Allah and Shaitān standing on the same pedestal in this

respect? Is this polytheism admissible? (Na'uzubillah)- "I seek refuge in Allah." Allah's work is independent, universal and perfect in itself, while that of His slaves is through His power (bi quwwathil lah)- and by His permission (bi iznillah)-, and even that is of the most inferior quality. The knowledge of the hidden which His slaves acquire is only relative, and dependent. Perfect and independent knowledge of the hidden is Alla's own attribute. Is Allah so insignificant a thing as to be equalised with particles of dust?

Nowadays monothesists devoid of spiritualism threaten us with the knowledge of the hidden and put hurdles in the path of spiritualism. Therefore let us investigate this matter briefly.

('ilmi ghaib)- "Knowledge of the invisible", is made up of the word ('ilm)- "knowledge" and (ghaib)- "the invisible." Let us first investigate the two words. The meaning of ('ilm) is to know. It is clear that the knowledge of One who exists by Himself, must exist by itself. Similarly the knowledge of that being (the possible the created) whose existence depends upon any other Being, must also depend upon that other Being. Admission of this data automatically negates polytheism. Knowledge is acquired in various ways, by hearing, by seeing, by research, by imitation.

Now for the word (ghaib)- "The invisible". As far as Allah is concerned, nothing is hidden from Him. As for man, perfect knowledge of the invisible is far beyond his reach, for example, "The Reality about Allah, His Nature and Essence. "These are enshrouded in a haze of mystery which no human eye can penetrate. When this poor creature cannot

understand his own self, how can he understand the relatity about Allah? Therefore the knowledge of man cannot equal to that of Allah.

Gentlemen! Some men take pleasure in calling Muslims "Disbelievers!" They have become fountains from which shoot out verdicts of polytheism and disbelief on the passers by. "Evil begets evil". As for the relative knowledge of the invisible, man does acquire it. One sees a thing which the other does not. This is nothing but relative knowledge of the invisible. This knowledge of the hidden is of three kinds:-

1. Perfect knowledge of the hidden. This kind pertains to Allah only and that is the end of it.
2. Some such knwoledge is bestowed on the prophets. (72/26)- "He is the knower of the unseen. He does not reveal the unseen to any one but to His chosen Messenger".
3. The third kind is that which every Muslim should possess, else he is not a Muslim but a disbeliever (Kafir), as the knowledge of Allah, of the angels, of heaven and of hell and this is included in the knowledge of the invisible. The description of a Muslims is (yu'minuna bil ghaibi)- i.e. the Muslim has a knowledge of, has belief and faith in the invisible.

Is it possible to commune with sanctified souls? Undoubtedly it is. During Ascension (mi'raji Sharif)- the prophet (P) did meet the prophets and did lead their prayers. The prophets of his ancestry called him (ni'mal

walad)- "TheGracious son," and the other prophets called him (ni'mal akh)- "The Gracious Brother." Hadhrath Musa (A) Advised him to get remission in the number of canonical prayers which totalled fifty at first and atleast touched the minimum figure five. The prophet (P) was grateful to him for the advice.

Is it not polytheism to request a saint to bestow a child or effect a cure of one's disease? Is not bestowing a child or effecting a curve, particular attributes of Allah? The essential attributes are Allah's and metaphorically they are related to cause and effect. Cure is relatively attributed the physician and medicine. Hadhrath Jibra'il (A) said, (19/19)- "O Maryam, I have come to you to give you a holy son." Allah says about Hadhrath (Isa (A) (5/110)- "When you make, the linkeness of a bird out of clay and then you breath into it, it becomes a bird, by My leave. You heal those born blind, and the lepers, by My leave." The condition (bi izni)- i.e. (bi iznillahi) imposed in all these cases shows a metaohorical relation. If even metaphorical relation is counted as polytheism, then it will be better for us to have our mouths shut.

Do the following acts come under polytheism and under (2/173)- (ma uhilla bihi li ghairillahi)- "And that on which any other name has been invoked besides Allah?"

1. Feeding people with food on which (Fathihah)- has been said for the benefit of the soul of some saint.

2. Assigning animals to some saint saying that this animal is of such and such saint or person.

Such possession and relation we use in our daily talk, for ex. we say, "This goat is mine, this house is mine, this food is mine." If all these things are included in the meaning of the verse (2/173), life will become very miserable indeed! If one is to say, "This house is not mine but Allahʿs," the house will go under charitable endowment. If one is to say, This wife is Allahʿs, it will be "Disbelief" (Kufr). The authorised versions of the Traditions say that the living can render the dead help in their salvation by doing good deeds in their name. It is stated in Abū Daūd and Nasāyī that a well was dug in the name of Umme Saʿad and proclaimed (hāẕihī li Ummi Saʿadin)- This is the well of Ummi Saʿad." The rich as well as the poor quenched their thirst with the water of the well.

"That on which any other name besides that of Allah has been invoked," relates to the slaughter of animals for food. The disbelievers uttered (Bismillāthi wal Uzzā)- "In the names of Loth and ʿuzza", when they slaughtered animals either for food or for sacrifice. Contrary to that the Muslim is ordered to say, (Bismillāhi wallāhu akbar)- "In the name of Allah and Allah is Great At the time of sacrifice, Hadhrath Muhammad (P) uttered, (Allāhumma hāẕā min Muhammadin wa ummathihi bismillāhi wallāhu akbar)- "O Allah, this is from Muhammad and his followers, in the name of Allah and Allah is Great," and (Allāhumma hāẕā mimman shahadlī bil balāghi)- "O Allah,

this is from those who testify that I have conveyed the message." Slaughtering animals in the names of idols is quite different from slaughtering them in the name of Allah for the benefit (thawāb) of the souls of the dead. "Impudent award of maintenance is no maintenance." These people think that if any thing is attributed to man, it becomes so unclean that even invoking the name of Allah on it cannot purify it. But with us, even an unbeliever whose uncleanliness has been declared by Allah in the Qur-an (9/28) "Truly the pagans are unclean," becomes not only clean but also a Muslim, the moment he invokes Allah and recites the Kalimah (creed).

We read in Buqari and Muslims a tradition narrated by Ibne'abbas (R) that a man presented himself before the prophet (P) and said, "My sister had made a vow to Allah that she would perform Hajj. She died before she could carry it out." The prophet (P) asked him whether he would repay the debt, if she had incurred any? The man replied that he certainly would. The prophet (P) said to him, "Repay the debt of Allah, as He is more deserving to have his debt repaid."

In Muslim, Buridah (R) transmits a tradition saying, "I was with the prophet (P). A woman came to him and said, "O messenger of Allah, I gave my mother a slave girl. My mother died. The prophet (P) said, "It has become incumbent on Allah to recompense you. The slave girl is your by legacy." She siad again, "A day's fast had become obligatory on her. Shall I fast for her?" The prophet (P) answered her in the affirmative. She said again, "She had

never performed Hajj. Shall I perform it for her?" He again answered her in the affirmative.

In Buqāri and Muslim is found a tradition transmitted by Hadhrath Āʿishah (R) saying, "A man said to the prophet (P), "My mother died suddently. I opine, if she had lived, she would have given alms. If I do so, for her sake, will that benefit her?" The prophet (P) replied in the affirmative.

Even if the good deeds of the living done for the sake of the souls of the dead be beneficial to the latter, what proof is there for the admissibility of placing the thing to be given in alms in front of the man who recites the Fāthihah over it?

Placing the food or the thing to be given in alms in front of the man is to set a limit to the thing to be given in charity. As far as Fāthihah is concerned, it is proved by tradition (kullu amrin zi bālin lam yubdaʿ bi hamdil lāhi fahuwa abthar)- Anything of importance that does not begin with (alhamdu lil lāhi)- "Praise be to Allah" is unprosperous, and becomes vitiated."

Though placing of food or whatever it my be, in front of the reciter of the Fāthihah is admissible, what is the object of preparing the same kind of food or the thing every time the Fāthihah is recited for the particular saint? We know that (khairul umūri adwamuhā)- "The best kinf of work is that which has perpetuity, repetition and continuity."

Is Invocation as "O messenger of Allah!," "O Ghouse!" etc. admissible? Is that not polytheism (shirk)? Tirmizi,

Nasāyī, Tabrāni, Ibne Khanī, Hākim quote the following prayer transmitted by Bīhaqi, (Allāhumma innī asʿaluka wa athawajjahu ilaika bi habī bikal mustafā ʿ indaka yā habībanā yā muhammadu innā nathawassalu bika ilā rabbika fashfaʿ lanā indal maulal ʿ azīmi yā niʿmar rasūlut tāhiru allāhumma shaffiʿhu finā bijāhihi ʿ indaka)- "O Allah, I humbly beseech you through the intermediary of your chosen be loved prophet. O our beloved, O Muhammad (P), we beseech Allah through your intermediary, recommend us to the most High Allah and intercede for us, sacred messenger of Allah, O Allah, accept the intercession of your messenger for the sake of the honour and respect you have for him."

In this prayer, Muhmmad (P) is invoked as "O Muhammad". Even in the days of Hadhrath (Uthmān (R), the companions of the prophet recited this prayers and taught it to others.

In (aththahiyyāth) - the prophet (P) in addressed as (assalāmu (alaika aiyuhan nabiyyu)- "Peace be on you, O prophet!" Besides, the moment we hear a word, its meaning and along with it whatever confirms or possesses the truth of the thing, strike our minds. Whenever a Muslim recites (1/6)- "The way of those on whom you have bestowed your Grace," it is natural for him to imagine the messenger (P) as the most exalted personification of the above verse. O you who claim to be monotheists! you call our addressing the prophet (P) as "O messenger of Allah, and our belief in his knowledge of our address, heathenism, polytheism and what not! Bear in mind what Allah the All-mighty says, (33/45)- "O prophet; Truly we

have sent you as a witness, a bearer of glad tidings and a warner." (Shahid)- "Eye witness" is one who sees with his eyes. Thus the prophet (P) sees in detail all our affairs. The evidence of one who hears is invalid. When an eye witness is present, evidence of every kind is un-acceptable.

(9/128)- "Now from among yourselves a messenger has come to you, on whom all your sufferings lie heavy." So long as the prophet (P) is not aware of our circumstances, how will our troubles and tribulations lie heavy on him? Hadhrath Ghausul a‹zam (R) transmits a tradition (lā yushāku ahadukum bi shaukathin illā wājidu alamahā)- "You do not run a thorn, but I feel its pain." In some traditions we have (anā min nūrillāhi wa kullu shai‹in minnūri)- "I exist by the Light (existence) of Allah, and everything exists by my light (existence)". In an authorised tradition it is said, (Allāhu yu‹ti wa anā qāsimun)- "Allah is the bestower and I am the dispenser," Whatever we get, we get through the hands of the dispenser (P). Ibne Sanā transmits two traditions in his book (‹amalul yaum wal lailah). Once the legs of Hadhrath ‹ abdullah bin ‹ umar (R) developed tingling feeling and numbness. Some one siad to him, "Call your most beloved of persons." He called out, "Yā Muhammad!" His complaint at once vanished, and he got up and began to walkas usual. The same thing happened to ‹abdullah bin ‹ umru bin Al‹as (R).

He also cried out (Yā Muahmmad!)- "O Muhammad!" He also was cured of his complaint. In a long tradition in Masnadi ‹ umar "Kanzul ‹ ummal", it is stated (fa qāla

bakrin mā zā laqīthu baʿdakumā)- "ʿumar (R) said, peace to be on you, O messenger of Allah, peace be on you, O Abūbakr, what great calamities had I to bear after you!".

In Hinsni Hasīn, it is stated that the prophet (P) ordered the man who had lost his way to call out (aʿīnūnī yā ʿibādallāhi)- "O slaves of Allah, help me!" For us (ahubbun nās)- "The friend of mankind" is Hadhrath Muhammad (P). So we call out (Yā Muhammadāh!) "O Muhammad! (P) We are those who have lost their way. We call out (a inuni ya ibadallahi ya Ghausu, ya Khwajah, ya Naqshban, ya Badavi, ya shazali)- "O slaves of Allah, O Ghouse, O Khwajah, P Naqshband, O Badavi, O Shazali, help us!".

It is stated in Shafā. Qādhī ʿ ayādh that people saw that ibni ʿ umar (R) used to place his hand on the pulpit where the messenger of Allah (P) used to sit, and rub his hand on his face. These unbridled monotheists give undue importance to (18/110) - (innamā anā basharun mithlukum)- "I am but a human being like you, "but forget the words after it, (yūhā ilaiya)- "I get Divine Revelations, (I am the Prophet of Allah). When two things are compared, some characteristics are found common to both and some different and distinct. If we compare a man and an ass, we find the essence or spirit, the structure of the body, growth, sense of being are characteristics common to both, but the thing that differentiates man from the ass and that which bestows distinction on man is wisdom. Again humanness is common between a Muslim and Abu Jehal, but Islam is the distinctive feature that discriminates between the two.

Similarly the factors that are common between the messneger of Allah (P) and you is the Divine Revelation. The factors that were common between the Prophet (P) and man were propagated by Abu Jehal and other pagans, saying (25/7)- What sort of messenger is this who eats food (like us) and walksin the market places (like us)?" But who were those whose scrutinising eyes discovered his distinctive characteristics? They were Siddiq the Great, Farūq the Great, (uthman and ʿ ali (R). Did they repeat (anā basharun mithlukum)- "I am a human being like you," or (kunthu ʿ abduhu wa khadimahu)- "I was his slave and servant," and (waihaka ana ʿ abdun min ʿ abīdi Muhammada)- "And woe to you, I am one of the slaves of Muhammad (P)". Have you not heard this also (lastha kakai ʿ athikum abīthu (inda rabbī yutʿimunī wa yasqinī)- "I am not like you, I live with my charisher and Sustainer who provides me with food and drink." (33/32)- "O consorts of the prophet! you are not like other women." (49/2)- "Raise not your voices above the voice of the prophet." (24/63)- "Do not call the prophet as you do one another."

Suppose a king out of kindness says to one that he is his brother. Will the man address the king as "Brother?" Irreverence be gets misfortune. If you behave irreverently towards the beloved prophet (P), you will reap the fruits of neither of this world nor of the Hereafter. (22/11)- "They lose both, this world and the Hereafter; that is a loss that all can see."

Afer reciting (iyyāka naʿbudu)- "Only you do we worship," is it not polytheism to call one (ʿabdur rasūl), (ʿabdun nabī), (Ghulām rasūl), (Ghulāmʿ ali)? In Arabic (Ghulām- means "boys" as in (19/19) - (liahaba laki ghulāman zakiyyan) "That I will give you a boy purified." When the word "Ghulām" is taken to mean a boy, where is polytheism in it? Now for (;abdur rasūl)- (ʿabdun nabī)- the word (ʿabad)- has been used under three meanings:-

1. Creature:- undoubtedly all are Allahʿs creatures. No one is the creature of any other creature, but it does not become a religious scholar to have a bad impression of a Muslim and to be only too quick to call him a disbeliever.

2. A captive; a slave:- According to this meaning also no one can be (ʿabdur rasūl), (ʿabdun nabī). This honour has been solely destined to Hadhrath Bilāl (R). How we wish that our liberty be sacrificed on the altar of the slavery of Hadhrath Bilāl (R); Alas, we are not so fortunate as to attain this distinction.

3. Submissive, obedient: (ʿabdur rasūl, ʿabdun nabī) - submissive, obedient to the prophet (P). That is what is expected of every Muslim. Hadhrath Fārūqi, aʿzam (R), on the occasion of his assuming the office of the Caliphate, said in his address to the people, (kunthum ʿabdahu wa khādimahu)- "I was a slave and a servant (submissive and obedient) of the messenger (P). Hadhrath ʿ ali (R) said to a Jew (waihaka ana ʿabdun min ʿabīdin Muhammadin)- "Woe to you, I am one of

the slaves of Muhammad (P)." When these two great personages take pride in calling themselves slaves of Muhammad (P), you call it heathenism and polytheism. May dust fall on his head who does not feel himself dust before the prophet (P).

Is it not polytheism to revere and prostrate to others beside Allah? Worship of things beside Allah is polytheism, but not reverence. (48/9)- (thu azziruhu wa thwaqqiruhu)- "So that you may honour and rever the messenger of Allah." (17/24)- (wakhfidh lahumā janāhaz zulli minar rahmathi)- "Lower to them (your parents) the wing (your arms) of humility out of kindness." (qūmū li saiyidikum)- "Get up, stand up for your chief." Worship is nothing but revering and adoring one to the highest degree, thinking him to be perfect in himself and the personification of divinity. Worship is the action of the heart, a matter of belief. Prostration (sajdah)- either for worship or for reverence beside Allah is strictly forbidden in Islam.

The prophet (P) once said, "If I have to order any one to prostrate before another, I shall order the wife to do so before her husband." It is clear then, that when he himself did not accept prostration from his followers, but has forbidden it in unequivocal terms, how can any man accept such a thing from others? But to call prostration (sajdah) pure polytheism is not correct, for the angels were ordered to prostrate to Adam (A). Were they ordered to commit polytheism (shirk). Did Iblīs (Shaitān) become accursed because he refused to commit polytheism? When Hadhrath

Yaʿqūb (A) and his sons prostrated before Hadhrath Yūsuf (A), did they commit polytheism? Polytheism was forbidden not in any particular age but in all ages. Not only polytheism but even suspicious cases of polytheism and even things where in polytheism may find a place, are forbidden. Now bowing down to things other than Allah is completely in-admissible, forbidden and unlawful (harām), and he who does so, is a sinner. Belief as well as polytheism and heathenism are the actions of the heart or qualities of the heart. So it is incumbent on us to guard ourselves against polytheism and even against suspicious cases of polytheism. Forbid evil deeds with wisdom. The ignorant may be pardoned for their ignorance, but the learned shall never be.

Kissing hands of some one is similar to bowing up to the knees (rukūʿ), and kissing feet is similar to prostration (sajdah). Are they unlawful (ʿharām)? Both these acts are sunnath (tradition), and so cannot be unlawful (harām). No Muslim dare call a tradition unlawful. Whatever the prophet (P) said, did or an action done before him and he kept it going without forbidding it, is tradition (sunnath). Imām Buqāri writes in (Adabi Mufarred), a tradition transmitted by Wāziʿ bin ʿāmir, "When we reached Madinah, the prophet (P) was pointed to us; we caught hold of his hands and feet and kissed them." In Tirmizi, Abou Dāud and Nasāʿī is found a long tradition transmitted by Safwān bin ʿassāl in which two Jews asked the prophet (P) a few questions and he answered them. Safwān says, (qāla

faqabbalā yadaihi wa rijlaihi)- the two Jews kissed his hands and feet."

It is nearly impossible to make these obstinate monotheists to understand these things. If they had travelled the path of spiritualism, they would have obtained some knowledge of the soul. They form their own opinion about a thing of which they have no knowledge, nor experience, yet they are presumptous enough to call Muslims heathens and polytheists! They should read the biographies of religious scholars and saints to get a knowledge of such things.

For each and every thing, either big or small, we have to apply ourselves to Allah and devote ourselves solely to Him. This is a work of the highest order. (hasbiyal lāhu wa kafā sami‹ allāhu liman da‹ā laisa warā‹al lāhi munthahā)- "Allah is enough for us. He hears him who prays to Him. Beyond Allah is no end." Every thing progresses step by step. First let us remove from our minds the idea that things by themselves are effective. Then let us remove from our minds the idea that the souls of the dead are by themselves effective; atleast let us not think that matter by itself in any way effective. Everything is in the hands of Allah. (3/26)- "All good is in your hands. Surely you have power over all things."

Gentlemen! Whenever you engage yourselves in any work, test yourselves whether you trust in causes internal and external more than you trust in Allah and His promises. (5/26)- "If you are believers, put your trust in Allah." Let no amount of enemy‹s armaments deter you from

following the commandments of Allah and his messenger (P). (3/175)- "Do not be afraid of them, but fear Me." Which will you prefer, to forego your salary or paradise? How much time do you take to pray, if you are all alone and how much, if you lead th eprayers? How do you recite the Qur-ān, if you pray alone and how do you do, if you lead the prayers? Does this verse ever strike you (98/5)- "And they have been commanded nor more than this: to worship Allah, follow his religion as men upright by nature." Now you better decide yourselves whether you have committed polytheism in Divinity, in worship and in intention or not. If your have, repent. (40/19)- "Allah knows what the eyes deceive and what the hearts conceal." Insincerity begets adversity, disgrace and ruin. Allah says: (30/47)- (haqqan ʿalaina nasrul muʿminina)- "It is incubment on Us to help the believers." Why does not succour of Allah come to us now? Promise is true. (47/7)- (in thansurullāha yansurkum)- "If you help Allah, Allah will help you." But when (thansurullāha)- "If you help Allah" is not there, where will (yansurkum)- "Allah will help you" be? i.e if you do not help Allah, how can you expect help from Him?

Now for (iyyāka)- So far it was all about the unseen. Now Allah is being addressed here. Why? It is becuase, if there had been no concentration so far in the beginning of the prayers, no atleast, after hearing and understanding of Allah, one should have brought all powers of concentration to bear on Him. First come proof and then manifestation ---- so first attributes and then persons.

Why are (naʿbudu wa nastha'īnu)- in plural? It is because the worshipper here forgets his ego. He gathers around him all those who are good, so that atleast for their sake his address may be accepted. Besides, when he is the Cherisher and Sustainer of the worlds, the Beneficent and the Merciful, all adore only Him whether voluntarily, naturally or compulsorily. When for man it is ordained (lā haula wa lā quwwatha)- "The possible (man) has neither power nor strength," then all the aid that he can get is from Allah only, whether directly or indirectly, whether he admits or not. He is the source of all existence and in him are concentrated all powers. Another reason for the use of plural is this. If numerous persons and things are put up for sale in a lot, the buyer should either buy the whole lot or leave it. He cannott buy a few from each lot. Thus along with the worship of the righteous, the worship of the sinners like us will also be accepted, if Allah please. Besides, in regular prayers the main thing is congregation. For the deserters is reprimand, punishment. A congregational prayer is 27 times more beneficial than individual prayers. Many a lamp shed more light than a single one, resulting in better perception and sight. Just as sound causes sound waves in the atmosphere and produces sound effect all around, similarly sincere ideas of sincere devotees should produce idea waves that must affect those around them. Every person has some electrical effect in him. The greater the congregation, stronger is this power. Besides, man loses his individuality in society and he becomes subordinated to it.

Gentlemen! Congregational prayers enable one to learn discipline and obedience to the chief, five times a day, in the shape of worship. It is a kind of physical drill conducive to military training. "Call to prayers" (Azān) is the bugle call for the army to muster. If it does not do so, such an arrogant army will be of no use against the enemy. It deserves to be shot down. The purpose of physical exercise is to give motion to nerves and muscles in every direction and to make blood circulate systematically all over the body. The regular prayers give movement to every part of the body in all directions, as the devotee performs various postures as standing, bowing, prostrating and sitting. Thus no part of the body keeps its natural posture except the first toe of the right foot and so it is called the pivot of the prayer. The prescribed prayers are such a simple, easy exercise that every one, man, woman and child and even an infirm old man can do it. Prayers is physical exercise to the comfort loving sluggards and nawabs, for travellers musketeers, labourers, stone carvers, blacksmiths and such hard workers, it is rest, relaxation.

I am ashamed to admit that I had to prove that prayers are a physical exercise to our Mammon worshippers who do not like to follow religious tenets, unless they are tempted with some kind of mundane benefit; else prayers are a supplicating hymn of a slave in praise of his Cherisher and Sustainer, a confidential talk between a lover and his beloved, besides one's being in the presence of Allah in His Divine Court.

Here are a few mundane benefits that accrue from prayers:-

1. Standing for Prayers:-

(a) Fall in (b) attention (c) Right dress (d) Formation

2. Bowing and Prostration:-

A kind of kneeling position.

3. Sitting:-

Sitting position.

4. Salam:-

(a) Eyes right and eyes left

(b) Break up, or dismiss or disperse.

The moment the command is issued, the whole congregation obeyes.

How is discipline taught by mean of congregational prayers?

The moment people hear the call for prayers (Azān), they gather in the mosque. They select the most learned scholar among the gathering for leadership. Power and pelf should not be allowed to tilt the balance in the choice of the leader. Thus chosen, the Imam, (leader) should explicitly be obeyed, for obedience to him is incumbent (wājib). The disobedient follower will rise on the Day of resurrection with the head of an ass ---- the ass, because of its proverbial

foolishness. No distinction should be observed between the rich and the poor. They should stand side by side in a row. Sceptre and crown be equal made with the poor crooked scythe and spade." Here is the most valuable lesson of equality and fraternity for the whole world. Strict prohibition is enjoined on all who come late and jump over the shoulders of others to reach the first row ---- the most coveted place. Implicit obedience to every command of the leader is obligatory for all, else the essence of discipline will be lost. He must not be opposed in matters of little importance.

If the leader forgets the passage of the Qur-ān or commits a mistake in its recital, he must necessarily be reminded of the next word or phrase or his mistake. If he fails to sit after the second recital (rakaʿath), he must be reminded of his mistake by calling out (Subhānal lāh)- "Allah alone is innocent of mistakes."" To err is human. If the Imamʿs ablutions forsake him during prayers, one from behind him takes his place and the prayers continue. If the Imam commits an act against religious tenets or a mistake in the recital of the Qur- an, for example, if he recites (anʿamthu ʿalai him) for (anʿamtha ;alaihim)- i.e. "I have bestowed My Grace" instead of "Thou hast bestowed Thy Grace," the prayers should be broken up immediately, and begun afresh. (lā tāʿatha li makhlūqin fī ma ʿsiyyathil khāliqi)- "Do not obey any creature in committing sin against the creator," must strictly be obeyed. What a grand training in moral courage! Back-biting is forbidden and whatever is to be said, must be said face to face. Let mistakes

be corrected. In short, lesson in discipline and obedience to the chief is given five times a day. Ignorant Muslims have forgotten religious instruction and have thus scattered themselves. Now there is a hue and cry from all around for discipline. Societies are formed and committees are set up, but alas, on principles alien to Islam! As the poet says:-

"O you nomadic Arab, I am afraid, you will not reach the House of Allah, for the path you pursue leads to Turkistan."

(17/44)- "Every created thing celebrates the praise of its creator, but you do not understand how they utter His praise." In prayers, the trees stand to attention, as we do in (aqāmath) - standing posture; animals bow down their heads as we do in (rukūʿ) - bowing posture; creepers prostrate upon the earth as we do in our (Sajdah)- prostration; and the mountains sit silent in their places as we do when we recite (aththahiyyāth)- in the sitting posture.

Thus our canonical prayers comprise all these modes of worship in which the created things are engaged.

Gentlemen! We find in regular prayers every sort of worship we can imagine. We cannot eat anything during prayers. This is fasting or a shade or part of it. We cannot talk. This is a kind of fasting of Maryam (A). Every action is performed at the sound of (thakbīr)- Allāh u Akbar" which proclaims the greatness of Allah; we have the recitation of the Qur-ān; we have the praise of Allah, i.e.

(Subhāna rabbiyul ʿazīm, Subhāna rabbiyul aʿlā)- "Glory be to Allah, the great Cherisher and Sustainer; Glory be to Allah, the exalted Cherisher and Sustainer." We have the glorious (aththahiyyāth)! It is the holy Ascension of the prophet (P)(on a small scale It gives us a visual scene of it. The messenger (P) beseeches in the Divine Court (Aththahiyyāthu lillāhi was salawāthu wat taiyibāthu)- "All adoration verbal, physical and monetary are all for Allah only." Allah replies, (Assalāmu ʿalaika aiyuhan nabiyyu wa rahmathullāhi wa barakāthuhu)- "O prophet, Allahʿs blessings and prosperity be on you!" As Allah has not mentioned the followers of Muhammad (P) in His reply, the prophet (P) implores (Assalāmu ʿalaina wa ʿalā ʿibadillāhis sālihina)- "Peace be on us and one the righteous." Here we see the righteous being mentioned, but what about us, sinners? The answers is, the messenger of Allah (P) has taken us with him by saying (ʿalainā)- "on us". Every angel at that moment says, (Ash hadu an lā ilāha illal lāhu wa ash hadu anna muhammadadan ʿabduhu wa rasūluhu)- I bear witness that there is not god but Allah and I bear witness that Muhammad is His slave and messenger." In regular prayers we have blessing on the prophet (P) (durūd) and prayer (daʿā) for us and for all others and lastly for people on both sides of us (on the right and on the left of us).

(Bid'ath) - "Innovation in religion."

Along with (shirk)- polytheism, we have (bidʿath)- innovation ---- word very extensively used. After all what is (bidʿath)- innovation? Is everything which is new

(bidʿath) - innovation? If so, life will become a burden and not worth living. If all kinds of tit-bits (in eatables), reading the Qur-ān in print instead of in manuscript as of old, printing books on traditions instead of writing them with hand, manufacturing guns, rifles, tanks and other modern weapons of war will all be taboo. If you want to keep yourself alive, if you want to keep Islam alive, you have to act according to the verse (8/60)- "Against them (your enemies) make ready your strength to the outmost of your power."

These are all worldly affairs. (bidʿath)- innovation is found in religious affairs. Is (jihād)- the holy war fought for Muslim faith a worldly affair? Is printing the Qur-ān and the traditions a worldly affair? Anything performed as ardently as worship is (bidʿath)- innovation. Whatever a Muslim does with good intentions is Divine Worship. But Islam, the Qur-ān and the Traditions are so all-embracing that they encompass every activity of the Muslim.

Hence activity beyond their enfrocesment is (bidʿath)- innovation.

"Even drinking water against religious tenets is a mistake."

Is whatever the jurists and the traditionists deduce (bidʿath) innovation? No, it is not, for its sources are the Qur-an and the Traditions. If a general commandment or some principle is deduced from these sources, it is not (bidʿath)- innovation. Has intention anything to do with bidʿath, and (harām)- prohibition? Yes, certainly it has. If any one places a

desirable religious act (musthahab)- on the same footing as Divine Commandment (fardh), it is undoubtedly an interference in the Divine Laws. So it is unlawful. Is the act unlawful or to think so is unlawful? The latter is.

If one thinks (mubah)- religiously approved act as such, and acts on particulars under some general commandment, and another calls the act unlawful (harām), interference in Divine Laws? Yes, it is for he who calls such an act (harām)- unlawful, does so on presumption that people have begun to believe it as Divine commandment (faradh). But whomever we questioned, we were told that they had never thought it a Divine commandment (fardh), nor (wājib)- incumbent. (49/12)- "Suspicion in some cases in sin."

This arguement on the subject leads to the conclusion that all those affairs which are against religious aims and principles and the sources of which are not the Qur-ān and the Traditions and which exert an evil effect on the tenets of Islam, deserve abandonment or reformation. The messenger of Allah (P) used to visit the grave of Hadhrath Hamzah (R) every year. This is the source of "Death Anniversary" (ʿurs). He once cut a date leaf into two and put on two graves saying, "So long as these leaf pieces are fresh, they will be praising Allah and there is a hope that the torments the inmates of the graves are undergoing, may be lessened. This is the source of placing wreaths of flowers on the graves, for flowers are fresh and sweet smelling.

Is not the congregation of the birth anniversary of the prophet (P) similar to the Ram Navami of the Hindus? This is going too far in indecency. (5/22)- "Remember Allah's bounty in sending messnegers among you." (21/107)-" We did not send you (O prophet) but as a mercy for all creatures." (10/58)- "Say, rejoice (O believers!) at Allah's bounty and mercy." We obey the commandment (5/22) - (azkuru)- Remember," and (10/58)- (fall yafrahū)- "Rejoice". The whole of the Qur-an is replete with the remembrance of the birth of Ādam, Mūsā and ʿĪsā.

In Buqāri Sharīf Ibni ʿabbās (R) transmits a tradition that the prophet (P) heard from the Jews that the 10th of Muharram is the Day of Deliverance of Mūsā (A). He said, "We have more rights on Mūsā (A) than you." Therefore he fasted on that day and ordered his followers to do so. When we celebrate the Day of Deliveranced of Mūsā (A), have we no right to celebrate the birth of the prophet (P) who had brought the happy tidings of the Deliverance of the whole world from the torments of hell? Certaily we have. Every nation gathers and celebrates the birth and death anniversaries of their leaders and saints and pays tributes to them, so that the younger generation may come to know what kind of life they led and what heroic deeds they did and thus they may follow in their footsteps in word and deed. This leads to action on the part of younger generation. Worldly people celebrate events of national importance with this principle in view. Hajj also is one of such celebrations. Now it depends upon our

discretion whether we reap the benefits of this world and of the Hereafter or not from theses great congragations.

Gentlemen! Borrowing money on interest and using it in religious affairs deserves not only condemnation but also abandonment. Nowadays the financial condition of the Muslims is at a low ebb, and as such extravagance is unjustified, while the other extreme, niggardliness must be despised. So the Muslims should guard themselves against both extremes and take themselves to the golden mean, frugality. It does not become them to imitate the non-Muslims and take to their customs and habits. Non-Muslims wives, inspite of conversion to Islam, continue their hereditary customs in their Muslims house-hold. The Muslim husbands, out of love, close their eyes to these un-Islamic ways and the result is the destruction of Islamic principles and its simplicity. It becomes some times necessary to protect and make a show of national traditions. It is the duty of the religious leaders to use their discretion to make the community adopt good and reject injurious national traditions. This is the golden rule of Islam. Indiscretion action leads to evil. Instead of putting an end to the un-Islamic customs and innovations in religion, demolishing the pillares of Islam is stupidity, foolishness, muddle-headedness. May Allah bestow on Muslims a healthy mind and true wisdom. "Amin." (Be it so).

Is respect for holy relics and sacred hair of the prophet (P) polytheism or is it a sort of worship of things other than Allah? Sanctifying a thing to the extent and eminence of

Divinity is polytheism, but honouring it as a relic, as an auspicious thing, is not.

Not to differentiate between worship and adoration on the one hand honour and auspiciousness on the other is satanic. Their monotheism is in reality polytheism both is owrd and intention. (22/32)- "Respect for the Divine symbols shows the piety of the heart." Can there be a symbol more sacred than that of the prophet (P)? (2/125)- "Make your place of worship the place (the stone on which) where Ibrāhīm used to stand." (2/248)- "The sign of his (Talutʿs) kingship is that there shall come to you carried by angels the box containing the relics left behind by the family of Mūsā and of Hārūn which shall be a source of solace and peace for you from your Lord; surely in this is a sign for you, if you are believers."

Samiri picked up a handful of dust from under the hoof of the horse of Jibrʿīl (A) and put it into the mouth of the golden calf which he had moulded. The claf began to low. (20/96)- "I took a handful of dust from the foot-print of Jibraʿīl and put it (into the mouth of the golden calf.)" When Yaʿqūb (A) had lost his eyesight due to his incessant weeping for his lost child (Yusuf (A), the latter sent him his shirt, advising the bearer to throw it on his father's face. The moment the shirt touched his eyes, he was cured of his blindness. (12/93)- "Take this my shirt and put it on the eyes of my father, he will regain his eye-sight."

Imām Buqārī (B) states in the tradition of Hadībiyah transmitted by ʿurwah bin Azzabīr (R) who heard it from

ʿurwah bin Massūd (R) that the prophet (P) does not do ablutions (wadhū) but his followers run to him to take the water of his ablutions; he does not spit nor blow his nose but his followers snatch it and rub it on their faces and bodies. Not a hair of his falls on the ground but his followers snatch it away. Once the prophet (P) was bled. A followers Abdullah Bin Zabir drank, away all the blood that oozed out. He felt himself stronger than before. A woman followers once drank his urine and was cured of colic she was suffering from. These infatuated actions are of the [assionate lovers of the messenger of Allah (P). O my satanic brothers! Let us put a stop to this wrangling. We are infaturated with the love of Muhammad (P). According to his command (al marʿu maʿa man ahabba)- "Man will be with him whom he loves." On the Day of Resurrection we shall show you, O monotheists, that, if Allah please, we shall be tied to the apron strings of the prophet (P) and whether monotheism, as taught by the teacher of the angels (Shaitān) is beneficial or the infatuated actions of theose who passionately love the prophet (P).

'Ihdinas-Siraatal - Musta-qiim'

(ihdi)- guide (us); (ihdinā)- guide us; (hadā-yahdī-hidāyathan)- to guide; (sirāt)-way; originally (sirāt)-was written with (sīn); (saratha)-devoured; i.e way devours the traveller or the wayfarer; (laqam)- is also way for it makes a mouthful of the wayfarer; (musthaqīmun)-

straight, smooth; straight line is the shortest of all lines, the golden mean; it has no curve or bend; so it takes one to his destination quickly; only one straight line joins two points, while innumerable curved lines do so. All straight lines lie upon and cover one another or they coincide. So all those of the straight path are united and form an entity. Neither is there fighting nor killing among them.

Translation:-

Walk us (cause us to walk) on the stright path. (Guide us in the straight path).

(Hidāyath)- "Guidance has two meanings:-

1. (irā athut Tariqi)- to show the way, to inform the whereabouts. (17/9)- "This Qur-ān shows the way which is the strightest."
2. (īsālu ilal matlūba)- "It helps man to achieve his desired goal." (28/56)- "You cannot take him whom you wish to his goal."

With (hudā)- we have (ilā) just as (10/35) - (man yahdī ilal haq)- "Who guides to Truth." Some times with (hudā)-we have (lām)- as (10/35) - (qulil lāhu yahdī)- "Say, it is Allah who guides to Truth." Sometimes we have neither (ilā) with (hudā)-nor (lām)- as we have here in (1/5)- (ihdinas sirātal mustaqīma).

The principles and kinds of guidance are briefly as follows:-

1. Bestowing power by the use of which man can get guidance for ex. wisdom, senses external and internal.

2. Through disputation. Allah has forwarded such disputations by which He leads man to distinguish between truth and falsehood, virtue and vice. (90/10)- "We have shown him both the ways."

3. Sending of Prophets and Divine Books:-

(21/73)- (wa jaʿalnāhum aʿimmathan yahdūna bi amrinā- "We have made them leaders, so that they may show the way by our command." (2/2)-

"This Qur-ān is (a sure and without doubt) a guidance to those who fear Allah."

4. Through Revelations:-

That which is hidden is disclosed to man in various ways. Some get through dreams, some Divine inspiration and the prophets Divine Revelation. (29/69)- "And those who strive in our cause — We will certainly guide them in our path."

The meaning of (Sirāti musthaqīm) is that righteous path which one wants to follow. He should guard himself against following either of the extremes, but he should take to the golden mean. Extreme liberty leads one to atheism or anti- Godliness. Such an one is prejudiced against Allah and as such does not swear by Allah but by his honour. Extreme personal reverence leads to idol worship and to believe in the transmigration of god-head in his ancestors.

As we have said earlier that the extremes are full of pitfalls and so one should take to the goldem mean to be on the safe side; that is he should realise that Allah is Allah, and love those whom He loves. On one extreme we have (Khawārij)-Dissenters or Schismatics and on the other (rawāfioh) Non-conformists. The golden mean between the two sects is the ----- distionists (ahli sunnath).

The Doctrines of Fatalism and Free will are two extremes. Man is neither completely helpless nor completely powerful. In fact he is between the two. That is when man once makes up his mind, he becomes powerful enough to carry out his intention, though he has no control over his intention nor over things that cause it. Broadly speaking, he has no control also over the order of the universe, and in its working, but he has, on a limited scale. In general, things take their own course, but in rare cases man seems to have some power over them. This limited quantity which we call apparent control, is being seen day in an day out. Man's impotency can be gauged by wisdom, for what is stored in Destiny is unknown until it comes to pass. Those who put up lame excuses are useless and worthless people, for they blame predestination and seek refuge in it, while the wise work industriously, all the while praying Allah for success and expecting their prayers to be heard.

Gentlemen! Sometimes prayers is a pre-requisite for the unfolding of destiny. If prayer is offered, the result appears, if not, does not. Thus offering or not offering of prayer forms a part and parcel of Destiny.

We have seen earlier that there are always extremes and it is the duty of the Muslim to follow the golden mean. The following are a few examples of extremes and means.

Between the extremes of Pure Conformists (those who blindly follow any one of the Imāms) and Non-conformists (those who with freedom of will, disregard any restraint imposed by the Imams), is the golden mean ------- is a series of religious scholars of different gradations, who, in time and out of time, are engaged in theological research and thus follow Truth. Between the extremes of socialism and defective democracy on the one hand, and monarchy and despotism on the other, Islamic elections and the Caliphate is the mean. Between the extremes of quarrels and fightings on trifles on the one hand, and cowardice and impotency on the other, valour and manliness is the mean. Between greed and inertness modesty is the mean. If cunning and political treachery are on one side, and foolishness and senselessness on the other, knowledge and mysticism, ingenuity and simplicity form the mean. Between extravagance and miserliness magnanimity is the amount. Between certainty of Salvation and threat of punishment is Truth or in other words, between these two ideas that the Muslim is sure to attain salvation and the sinner is sure to get punishment, there is the golden mean ---- the Truth ---- that Allah accepts repentance and grants the intercession of the prophets and the righteous. Pardon and punishment are at His will and pleasure. He may even exchange righteous deeds for sins.

A Muslims's faith is between "Fear and Optimism." "Hope and Fear". To have no knowledge of how we will be dealt with by the (ʿalīm and Hakīm)- "The Omniscient and the Omniwise," and so the wise carefully avoid the extremes and take to the golden mean. This is very essential. It is Divine command to take to the straight path. Religious scholars warn young man to be careful of incurring Divine Displeasures and advise the old to be hopeful of obtaining Divine Mercy.

Put your trust in Allah for wordly affairs and strive and work hard for the affairs of the Hereafters is the golden rule for Muslim.

There are many words for "Way" in Arabic. But here (sirāt)- is particularly used to emphasize that only he who walks on the straight path will cross over to paradise by the bridge of hell. He who does not observe moderation, is nearer hell and so should take heed. If a man's temperature is above or below normal, he is ill. In llike manner, enthusiasm more or less than necessary is also fatal.

When the Muslim is always guided, why does he pray in the words (1/5)- "Keep us on the straight path "for ever". This means a great deal. Though we may be up to the mark in faith (Īmān)- and creed (ʿaqīdah), but still we invoke Divine aid to bear without a murmur the hardships that we may come acorss in doing righteous deeds and the natural calamities that we may meet during our life; to protect us from temptations, suspicions, evil suggestions and doubts

and to lead us along the path of Truth. Along with faith, righteous deeds also should be performed. What a prayer it is, so short, but how all-embracing and how perfect!

Siraatal - laziina 'an-'amta 'alayhim-

(Sirāt)-way; (al laz̄ina)- who; whom; (an‹amtha ‹alaihim)-you have rewarded; (on whom) you have bestowed your grace; (Sirātal laz̄ina is a substitute for (sirātal musthaqīm), rather it is like this (ih- dinas) sirātal laz̄ina an‹amtha)- "That Grace which has been bestowed on one as a beneficence." If we benefit any body who fulfils our motives and purposes, it is a recompense, but it cannot be munificence, grace. In reality, (na‹ūmath)- means softness, tenderness; (yādun nā‹imathun)- "soft hand". (ni‹math)- will be used in the sense of such a condition of man in which he can feel pleasure.

(Ni‹math)- "Grace" is of two kinds:-

1. (ni‹math)- "Grace" ----- pertaining to this life.
2. (ni‹math)- "Grace" ---- pertaining to the life of the Hereafter.

Translation:-

The path of those on whom you have bestowed your grace.

Grace pertaining to this life also is of two kinds:-

(a) Inherent (b) Acquired.

(a). Inherent also is of two kinds:-

(A) Spiritual (B) Physical.

(A) Spiritual as breathing of life into the body; making use of the senses and wisdom.

(B) Physical, as creation of the body and its potentialities, and keeping up of limbs hale and healthy.

(b). Acquired:- Acquisition of excellences as admirable qualities and praisewothy characteristics etc., and abstinence from meannesses as bad habits, base and undignified acts etc. Pardons from sins, Divine Audience, Company of the prophets and the Ever-truthfuls are all gifts, beneficences and bounties of Allah.

1. The Grace which reaches man directly, as "To create."

2. The Grace, no doubt is bestowed by Allah, but reaches man through the medium of some one of his own kind, as parents, teachers, king etc. This kind of Grace would never have reached man, if Allah had not willed it.

3. That Grace which is the result of hard and severe form of worship on the part of man. This Grace is also from Allah, for limbs and guidance the means of such worship are bestowed on him by Allah.

In short, Allah alone is the basis and source of all kinds of gifts and graces enjoyed by man. (16/53)- "Whatever Grace you have is from Allah only." The highest form of Grace bestowed on man is "Faith", while all other forms of Grace bestowed on man are its off-shoots. This faith is the

fundamental principles of Islam. Who are (allaẕīna anʿamthā ʿalaihim)- "those on whom Allah has bestowed His Grace"? (4/69)- "Those on whom Allah has bestowed His Grace are, prophets, the Ever-truthful (Siddīqīn), the martyrs and the righteous, and what a good company of virtuous (pious) comrades it is to be with! This verse gives us a knowledge of those on whom Allah has bestowed his Grace. Now (1/6)- takes this form (ihdinas sirātan nabiyyīna —— to the end).

(Hadhrath Khāthamun nabiyyīna; lā nabiyyi baʿdahu)- "The last of the prophets; there is no prophet after him." This enjoins complete obedience to the prophet (P) and turning to him for guidance. Obedience to Hadhrath Abū Bakr (R) has become necessary as he is (siddīqi Akbar)- "The Ever-truthful, the Great. Thus his caliphate is proved. Hadhrath ʿumar (R), Hadhrath ʿuthmān (R) and Hadhrath ʿalī (R) are not only martyrs but also (siddīq)- "Ever-truthful". Therefore it is necessary to follow them and thus their caliphate also is established. (siddīqiyyath, shahādath)- the act of being Ever-truthful and martyrdom continue unhindered even after the expiry of the days of prophet-hood. Thereforethe four Imāms, Hadhrath Abū Hanīfah, Hadhrath Mālik, Hadhrath Shāfiʿī, Hadhrath Ahmad Bin Hanbal (B) should also be followed. Besides, Hadhrath Syedī Muhiyuddīn ʿabdul Qādir al jīlānī (R), Hadhrath Muʿīnuddīn Hasan al Chishthi, Hadhrath Ahmad Kabīrur rifāʿi, Hadhrath Bahāuddīn Muhammad al Buqāri Naqshbandi, Hadhrath Abul Hasan ʿalī shāẕlī etc. (R) also deserve to be followed. Similarly a Muslim, thinking his

spiritual guide to be atleast one of the righteous, becomes his disciple and so he is also included in (an'amtha 'alaihim)- "On whom Allah has bestowed His Grace."

Gentlemen! Islam is a peace-loving religion. In Islam, it is incumbent, it is a Divine command to believe in all prophets. He who believes in Nūh (A) believes in Ādam (A) also. Similarly, he who believes in Ibrāhīm (A), believes both in Nūh and Ādam (A) also.

A Jew or a follower of Mūsā (A) will believe in these prophets. A Christian or a follower of 'Īsā (A) will do so in all the four prophets. A Muslim or a follower of Muhammad (P) has to believe in all the prophets. Contempt of any one of the prophets is as sacriligeous and is as unlawful (harām) in Islam as contempt of its founder. Thus a follower of Ibrāhīm (A) is a follower of Nūh (A). A follower of Mūsā (A) is a follower of Ibrahim (A) also. A follower of 'Īsā (A) is a follower of Mūsā (A) also. But a follower of Muhammad (P) is a follower of Ādam, Nūh, Ibrāhīm, Mūsā, Īsā (A) and Muhammad (P) also. In other words he is a man of all religions.

The heart, liver, stomach, lungs, brain, medulla oblangata have connection with the celestial world. People who practise meditation (Zākir wa shāghil) are well aware of these things. The different important organs of the body as heart, liver etc., are subordinate to different prophets. Every prophet has a special attribute. Briefly, Ādam (A) is aware of all the names of Allah and the nature and realities of things. (2/31)- "And He taught Ādam the nature of all

things." Fanaticism in religion and modesty are the distinctive characteristics of Nūh (A), as is shown in the verse (71/26)- "My Lord, leave not of the unbelievers, a single one on the earth." Hadhrath Ibrāhīm (A) excels in his resignation to the will of Allah. He used to say, "He knows all about me." "I throw you into the fire." "Very well, Sir, do so." "Abandon your baby in a lonely jungle, where not a bird chirps, nor a crow crows." "Very well, Sir, it shall bedone." "Slaughter your child." "Very well, sir, your command shall be executed."

Mūsā (A) is favoured with Love and Passion. (7/143)- Mūsā said, My Lord! Show Thyself to me that I may look upon Thee." Allah said, You cannot see Me. But look upon the mountain. If it stands fast in its place, then you shall see Me." And when His Lord manifested His Glory on the mountain, it crumbled to dust, and Musa fell down in a swoon.

ʿĪsā (A) loses himself in monotheism (Thauhīd)-Fools believed him to be son of God.

Muhammad (P) is the slave of Allah (ʿabdullāh)- ever ready to carry out His commandments, His mind is steadfast, his eyes shed tears for the loss of his son Ibrāhīm. He gives the scorpion his due, but when it stings him, he feels his sting. It is neither lenient to the pious nor to the impious. In times of need, water bubbles out of his fingers. Had it not been for him, this universe would never have come into existence.

People who are anxious to acquire "Grace" of Allah (Faidh), are first profited and enlightened by Nūh (A), then by Ibrāhīm (A), then by Mūsā (A), ʿĪsa (A) and lastly by the comprehensive and perfect enlightenment of Muhammad (P). That is why it had been stated earlier that every follower of Muhammad (P) is a follower of ʿĪsā, Mūsā, Ibrāhīm, Nūh and Ādam (A). The different enlightenments thus derived are called (Latāʿif). Every (Latīfah) has a particular colour and position. Those who have acquired these enlightenments are coloured with the lights of these prophets. The Muhammadi (follower of Muhammad-P-) is colourless. Whiteness is usually understood to be colourless, but it consists of all the seven colours. Similarly any Muslim, if he is really a Muslim with a heart enlightened with faith, possesses every thing and possesses nothing. (lā ilāha illal lāhu muhammadur rasūlul lāhi)- "There is no god save Allah, Muhammad is His messenger." Whatever the hypnotists, mesmerists show or do is the creation of their mental powers. A religious man is a disciple of the messenger (P). His reach is up to Allah. Peace of mind and satisfaction of the soul are his rewards. Alas for the irreligious! They are bereft of the bounties of Allah. (Āmanthu billāhi wa malāʿi kathihī wa kuthubihī wa rusulihī)- "I believe in Allah, His angels, His Books and His messengers."

Gentlemen! What are the fundamental principles of Islam?

1. Unity

One-ness of Allah (Thauhīd)- "Monotheism".

This is the most important principle or the basic principle of Islam. This principle is the pivot around which all other principles revolve. All religious quarrels that arise in this world are due to the rejection of this principle. Every family has an elder who manages the house hold affairs. Every locality has a chief who controls it. Every country has a king or a president in council. When such is the case, is it not necessary for the universe to have some one ---- All in all, All-powerful to manage its affairs?

If there had been many Gods with concurrent ideas, they would never go one against another and thus they would have been mere nummies. If they had different ideas, they would have gone one against another, and the weak one would not have deserved to be called God. So it is natural and a matter of certainty for a Muslim to be sure of the existence of Allah and believe in His Unity and freedom from partnership.

2. ***Love***

World exists on Love. If there had been no love, with one another the world would have been bereft of trees, mountains, men or animals ----- mere cloud of dust. Love is of two kinds. 1. Natural (intrinsic). 2. Intentional. Parents love for their children is natural. There is selfish love also and love to earn profit and pleasure, as a servant's love for his master. Again there is love for Allah which is lasting, but love for other things is transitory, for in course of time, it will wear away, and parties will fall assunder.

3. *Sense of Duty*

Man's activties are controlled by rights and duties. A tradition says (inna linafsika ʿalaika haqqan wa lizaujika ʿalazika haqqan). "Your soul has a right on you and so you cannot commit suicide. You cannot keep your limbs idle. Your wife also has a right on you."

ʿaun son of Abu Hajīfah transmits from his father that the prophet (P) had fraternised Solmān and Abu Durdaʿ (R). Once, finding the wife of Abu Durdaʿ (R) in dishabille, Solmān (R) asked her why she was in such a pitiable condition. She replied, "Your brother has nothing to do with worldly matters. Meanwhile Abu Durda; hac come in. He prepared food with his own hands and asked Solmān to eat it, as he himself was fasting. He replied that he would not touch it unless he joined him. At that Abu Durdaʿ sat down with him to take food. Night came. Abu Durdaʿ prepared to get up for Thahajjud preyaers. Solmān asked him to continue his sleep. When small watches of the morning neared, Solmān asked him to get up for the prayers. Both got up and finished their Thahajjud prayers. Then addressing Abu Durdaʿ, Solmān said, "Brother, Abu Durdāʿ, your must know that you are burdened with rights of Allah, of your own self and of your wife. Give them their due." Soon after ABu Durdā, presented himself before the Prophet (P) and repeated what Solmān had told him. The prophet (P)replied that Solmān had said the truth.

Man is bound to carry out the rights of friends and foes, young and old, wife and husband, father and mother and his own children. The king and the subjects have their own rights. Treat one and all well. If other destroy your rights, do not destroy theirs. Sense of duty is a very important principle of life. Do not abandon it.

4. ***Moderation***

Normal human temperature is 98.4°F. Fluctuation in it leads to illness and even to death.

The Qur-ān says, (1/5)- "O Allah, show us the straight way." Curved lines joining two points are many. The straight line joining them is only one, and it is in the middle. All straight line joining two points coincide. Muslims are defined as (Ummathan wasathan)- "The community of moderation." Allah says:- (2/279)- "Neither you oppress others, nor should others oppress you." (55/9)- "So establish weight with justice and fall not short in the balance."

Hadhrath Anas (R) transmits a tradition that a group of three persons approached the spouses of the prophet (P) and asked them about how the prophet (P) worshipped. When they were informed ofiit, it fell short of their estimation. They said, "What comparison is there between the prophet (P) and us? Allah out of His bening mercy, has pardoned all his sins, pass, present and future. He is innocent as a new-born baby." One siad, "I will pray the whole night without a wink of sleep." "Not a day will pass but I will fast," said the other. The third said, "I shall shun

women and will never marry." Just then the prophet (P) came in and after ascertaining from them what they had been saying, he said to them, "I fear Allah more than you do. I abstain from His displeasure more than you do, I perform the prescribed prayers and sleep also. I fast sometimes and sometimes don‹t. I sleep and marry women; he who does not follow my way of life and shuns it, is not of me." (Buqāri, Muslim, Mishkāth (P.27).

5. Equality

Tradition says, "People are like the teeth of a comb." All are equally bound to give others their due; it is incumbent on all. In congregational prayers we see all, rich and poor, young and old, stand shoulder in a row. The first to be arrogant and to think himself superior to man. You created me from fire and him (man) from clay." It was he who initiated the caste system. Islam makes no difference ub caster or creed, colour or language, nation or country. The criterian of superiorty In Islam is (thaqwā)-piety and righteous deeds. (49/13)- "Truly, the most honoured of you in the sight of Allah, is the most God- fearing of you."

6. Distribution of Wealth:

One more fundamental principle of Islam is the distribution of wealth. SOme nations make it a law that the eldest son shall inherit the property of the father. Some allot no share of the property to women folk. Some take it as national trust. Thus some are capitalists and some socialists. In socialism everything belongs to

the state ---- wife , children and what not. If it is so, where lies the difference between a slave and a communist? A slave cannot possess any personal belonging. He cannot of his own free will spend or make use of anything he may happen to possess. A country of communists is a country of slaves. In Islam a man is free to earn and possess what he earns. But paying the poor due annually for the benefit of the poor and the distribution of wealth of the dead among the individuals of the nation are Divine laws (obligatory)-faradh. Even the neighbour has a share of the property. Aid to the poor out of it is incumbent (wajib), lawfully as well as morally. In 'idul Fitr, (Fitrah)- charity either in cash or kind is incumbent. In 'idul adhha, a third part of the flesh of the sacrificed animal has to be distributed among the poor.

7. *Veneration for things animate*

Another main principle of Islam is respect for living things. No animal can be thrown into the fire alive, not even those that tease man-kind as snake, scorpion, bug etc. no woman, child, hermit, mendicant or monks should be molested in war; one cannot commit suicide; let alone animals, even trees cannot be burnt without justification. But it is a pity that the modern civilization empowers man to burn to ashes anything, man, animal etc. that comes under the blast of napalm, atom or hydrogen bomb and other lethal weapons.

8. *Preservation of Peace*

One more basic law of Islam is the preservation of peace. Creating tumult, disturbance and mischief in the country is tabooed (2/205)- "Allah does not love mischief." (2/191)- "Tumult is worse than slaughter." (2/192)- "Fight them (the mischief markers, disturbers of peace) on until there is no more tumult, mischief and disorder in the land." (6/108)- "Do not speak ill of those whom others worship beside Allah, that they may not speak ill of Allah in ignorance."

What are those things that go to destroy peace and order in society? They are, reviling others, praising self, adultery, gambling and drinking wine. Abstinence from these evils will certainly result in peace and prosperity. The great purpose which Islam came to fulfil is to bring about peace in the land. It does not encourage disorder in the country. If you follow these basic principles of Islam, your life both in this world and in the Hereafter will become enviable. The religious and the irreligious both can take advantage of these golden principles and enjoy a happy life.

9. *Invocation:- (du'ā)*

The last but not the least principle of importance in Islam is invocation (du'ā) ---- an humble request to Allah. However hard a man may try, he must know that success is in the hands of Allah. According to this principle, we pray as follows:-

(2/286)- "Our Lord! Do not take us to task, if we forget or commit a mistake; Our Lord! Do not lay on us such a burden as You did on those before us; O Lord! Do not impose on us a burden which we have not the strength to bear; and pardon us; and forgive us; and have mercy on us; you are our protector; help us against people void of belief."

It is natural that fools ask the wise, the ignorant the learned and they believe in what they say. It is also Allah's command (16/43)- "Ask of the learned, if you do not know." (as'alū)- is a command. Obedience to it is incumbent. The prophet (P) says; "Why did you not ask, when you did not know? The only cure for ignorance and helplessness is (sawāl)- "Question, request." The whole world follows this rule. We rely on experts and imitate them till we ourselves become experts. When we come across difficulties and find ourselves helpless, we cannot but imitate. Ignorance coupled with obstinacy results in ruin. Arithmetic is an easy art, but we have to take tution for a long time from a teacher whose timely correction of our mistakes enables us to master the subject. Being equipped with neither necessary nor complementary knowledge, and claiming to be master of independent personal opinion does not become a wise man. One cannot read four Arabic sentences correctly, but calls himself a traditionist and believes each and every incompetent traditionist without verifying or giving proper thought to what the latter says. This is nothing but imitation or believing in another unconditionally.

In short, for a (Mujthahid)- "Jurist" (Muslim divine), a knowledge of Arabic literature, grammar, the Qur-ān, its exegesis, Traditions and jurisprudence; and for Traditions, nomenclature of the transmitters, their lives and their credibility and trustworthiness as to their narrations, life and character of the prophet (P), History and principles of traditions; for jurisprudence, its principles, idioms, changes that occur in the meaning of words and their use from time to time, hidden and explicit religious commands, distinction between the literal and the allegorical, are necessary. Nowadays, by reading the translation of a book or two of Traditions, one calls himself a (Mujthahid)- "Jurist." He knows neither the life and history of the transmitter nor annulting and the annulted verses of Quran nor other traditions. He has neither the power of comparision nor of extraction. He shall have to face Allah on the Day of Reckoning, when he will be paid in his own coin. Acting according to (16/43)- "Ask the learned, if you do not know," is the safest principle for one to lead the most peaceful life in religious matters.

Here a number of misunderstandings creep up. The first is, in modern times, the door of (ijthihād)- "Deduction of Islamic law is closed and as such no one can become a (Mujthahid)- "Jurist", entitled to independent opinion." This is just putting a limit to Allahʿs grace, favours and bounty in endowing man with knowledge. The fourteen centuries that have passed between the prophet (P) and us,

our disinteredness in religious knowledge, want of means to attain it, has made it un- approachable.

Let us now take into account the number of grades of the (Mujthahids)- "The Jurists."

1. (Mujthahid Mutlaq)- "The jurist of Independent opinion." He is a man of principles. His way of reasoning and deduction is unique, for ex. Hadhrath Abā Hanīfah Noʿmān bin Thābith (B).

2. (Mujthahidul Mazhab)- "Jurist of a particular school of thought." His principles of deduction are the same as those of the Head of his school, but in religious problems (masāʿil), he sometimes goes against his chief also. Generally people think about the pupils of an Imām to be (Mujthahidul Mazhab). But one learned in the principles of jurisprudence knows that (Sāhibīn)- i.e. Imam Abū Yūsuf and Imām Muhammad Bin Hasan (B), especially nourish differences of opinion even on principles but this is only in rare cases. In most of the principles, they agree with their chief.

3. (Mujthahidub Mas;alah)- "The Research Jurist". He deduces solution to any particular problem or any new problem that creeps up and supplies answer to it.

4. (Sāhibi Tharjīh)- These jurists have little power of judgmen. Out of many statement of the ancient jurists (Mujthahidīn), they select one.

The third category of the jurisfs is a necessity in every age, else religious affairs will become static.

5. (Mufthi)- is a jurist incapable of independent deduction. He can refer book and find out a statement of some jurist, that will conform to the problem in hand. Generally we come across only such scholars (jurists) nowadays.

One more mis-understanding is generally prevalent that Hanafī, Shāfiʿī, Hanbalī and Mīliki are mere personal imitators. This is utterly wrong. These are four families or schools of thought. The modes of deducation of each shcool of thought is quite different. Research work in these schools is going on in time and out of time. Pupils of these schools, after research, have differed from their chiefs even on generalities. On coralleries, differences are beyond count. Research scholars have differed not only from (Sāhibīn) i.e. Imām Yusuf (B) and Imaām Muhammad Bin Hasan (B), but also from the spiritual head of the school and issued quite different verdicts (fatḥāwāy)- The result of the research work is collected together and is called verdicts (fatḥāwāy). The same also is the case with the other schools of thought. In these schools are also (mujthahid) in "Jurists," as has been mentioned above; and they follow their own taste in their research work. All have the fear of Allah. All are endeavouring to reach Truth. Scholars dealing with questions that give rise to differences of opinion do not come to blows. (2/148)- "Every one has a goal towards which he turns; so hasten to do good deeds.

Now for the last word (thalfīq)- "Patching up," i.ie taking one statement from one school of thought, another from the second and so on without verification. This is quite inadmissible. All the four spiritual heads think so too. Their refutation (inadmissibility) is due to collecting together statements from opposing factions, as this is not in accordance with the principles of any one school. This is just like a sick man devouring a mixture made up of ingredients of various schools of medicine, allopathic, homoeopathic, unani and vedic. It is clear that no doctor of any one of those schools will be foolish enought to recommend such a mixture to his patient. Doctors of any one school have a particular way of treating their patients and this mixture so obtained is against the principles of all the four schools. The man who devours such a mixture is an ignoramus, and slave of his own desires. In fact the intention of the follower of (thalfīq) is not to honour the names of the great spiritual heads of different schools but only to make a show of himself.

Gentlemen! The most dignified example of the truth of the verse (1/6)- (an'amtha 'alaihim)- is found in the companions of the prophet (P). They are the fountain head from which flows the teaching of the prophet (P). Calling all of them atheists and irreligious, and obliterating the Qur-an and the Traditions, are acts that strike at the root of the religion (Islam). Is it not shameful on the part of the those who call such great men so, while they call and claim themselves to be the votaries of Islam, gnawing, at the same

time, at the root of Islam? May Allah take us into His protection! We received the Qur-an through the companions of the prophet (P) in general and Hadhrath Uthman, Hadhrath 'ali, Hadhrath Zaid bin Thabith, Hadhrath Ibni Mas'ud and Hadhrath Ubbai bin ku'ab (R) in particular. According to your version, the only one (whom you call Muslim) i.e. Hadhrath 'ali (R) transmitted the Qur-an to Solman, Muqdan, Muqdad and Abu Zar (R). If it is so, the Qur-an has become (an ahad)- narration of a stray transmitter. It is no more (muthawathir)- continuous transmission. You have destroyed the Muslim's proud privilege of considering it as being transmitted from the prophet (P) up to the present times. You have made it an uncertainty. You are convinced that changes have been effected in it. This means that you have in your hand neither the Qur-an nor the certainty that it is.

The prophet (P) addressed women also and gave them a few commands. Have all these traditions come to naught? Are all the traditions transmitted by all the companions of the prophet (P) except those transmitted by Hadhrath 'ali (R), untrustworthy? How many traditions remainnarrated by Hadrath Ali (R) were all those traditions that had been axpounded onthe pulpit for the commonsby HadrathAli (R) and other holy religions leaders (In any) transmited out of Fear May Allah take us intohis protectio nthen where is Hadith? Where is religion? Have all the teaching of the prophet dwondled to nothing? (Allahu Akbar Allahu Akbar) Allah is great. Allah is great.

Thaqiyah:

Lit. "Guarding oneself". A shi‹ah doctrine. A pious fraud where by as Shi‹ah Muslim believes he is justified in either smoothing down or in denying the peculiarities of his religious belief, in order to save himself from religious persecution. A Shi‹ah, can therefore, pass himself off as a Sunni to escape persecution.

(From "A Dictionary of Islam" by Thomas Patrick Hughes.)

What are the stages of destroying Islam?

The following are the stages that go to destroy Islam:-

1- Pretence of exclusive love for (ahli baith). "family of the Prophet (p) ------- (Prophet himself, Hadhrath Ali, Hadhrath Fathima, Hadhrath Hasan, Hadhrath Hussain) ----- a love unequivocally shared by all the Muslims of the world.
(Please ref: to page 50 ofthe the original of "Al Fathehah")

2. Expulsion of the sacred spouses of the prophet (P) from (ahli baith)- "Family of the prophet (P)". When the Holy Qur-an categorically declares them to be the members of the family of the prophet (P), their expulsion is invalid. In Arabic and in all languages of the world (ahli baith) - (ahli khanah)- are used for the wife.

3. Preference.

4. Caliphate.

5. Mourning for the martyrdom of Hadhrath Imam Hussain (R) and the outrage committed on his household at Karbala.

6. Repugnance against the companions of the prophet (P), culminating in the award of the appellation (kāfir)- "Disbeliever" to them.

7. Dissimilation of creed (thaqiyyah)- this seals the fate of Islam.

Let us try to explain these stages briefly. Perhaps it may give the wise, food for thought and incite them to seek the path of Truth.

1. Pretene of exclusive love for the members of the family of the prophet (P).

(Āl) and (Ahal)- carry the same meaning. (Āl)- is he who is subordinate to some one and to whom he turns. In the Qur-ān, we have (Āli Firʿaun)- subordinates of Firʿaun. Thus (Āli Muhammad)- all the Muslims who are the subordinates of the prophet (P). The more is the inclination of a Muslim towards the prophet (P) by his righteous deeds, stronger will be his (āliyath)- subordination to him. The inclination of a pious Muslim towards the prophet (P) is great. So he is a greater subordinate of Muhammad (P), i.e. he is of a greater degree of (āl), according to (kullu thaqiyyin)- "Every pious Muslim is (āli Muhammad)- Banu Hashim have the privilege of being near relatives of the prophet (P). It is unlawful (harām) for them to accept (sadqah)- propitiatory (atoning) offerings. They are also (āl)- subordinates of the messenger (P). Through Hadhrath ʿali (R), Hadhrath Fātimah (R), Hadhrath Hasan (R), Hadhrath Hussain (R) the progeny of the messenger (P) continues to this day. They are also (āl)- the subordinates of the messenger (P). Daughter and

son-in-law have a separate home (are of a different family). Therefore enclosing them in his cloak, he showed to the world that they were also members of his household.

2. The Qur-an bears testimony to the prophet's spouses being members of his household. The Qur-an has the phrase (ahli baith)- for the wife of Hadhrath Ibrahim (A). Verses that occur before and after (33/33)- in the Qur-an refer to the sacred wives of the prophet (P). (33/33)- "Allah only desires to remove all abominations from you, O members of the family, and to make you throughly pure and spotless." (ahal) always a masculine plural pronoun, whenever a mixed assembly of men and women is mentioned ---- a mixed assembly of consorts, daughter Fatimah, son-in-law ʿali, grandson Hasan and Hussain (R). So let this not lead one astray to exclude the spouses of the prophet (P) from (ahli baith) The prophet (P) once said to his wife Ummi Salmah (R), (anthi ʿalal khairi)- "You have already been included in the blessing of the verse." Removal of the spouses of the prophet (P) from the sanctity of the verse is an outrage on the Qur-an. (33/33)- "O spouses of the prophet, you are not like any of the (other) women." How far will the grace of Allah be repudiated. The importance they attach to the verse (ayathi thathhir)- (33/33)- is only to prove their chastity. As Hadhrath Fatimah (R) was a woman, she could not lay claim to the caliphate, especially when there had been mis-understandings and difference between husband and wife, and as such she is not faultless and so she could not be included in the verse (ayathi thathhir). According to their principles, if

Hadhrath Hasan (R) had been innocent, Amir Mu‹awiah (R) could not have laid claim to the caliphate. Thus he is not innocent and so cannot be included in the said verse (ayathi thathhir). Let us consider now how many of the descendents through the daughter of the Prophet (P) and the sons of Hadrath Ali they hold scared. The Prophet has four daughters. They do not hold three of them in respect. How far they honour the fourth we have seen above. They do not consider her innocent. Among the sons of Hadhrath ‹ali (R), we have Imam Muhammad bin ‹ali (R) also, but they call him Muhammad bin Hanafiah. According to their habit, they take him to task and revile him as is their wont. They do not consider the descendents of Imam Hasan (R) worthy of honour nor do they hold Imam Zaid, son of Hadhrath Imam ‹ali Zainul ‹abidin (R) in esteem, nor do they respect Hadhrath Imam Ja‹far Sadiq‹s son Imam Isma‹il, the founder of the Isma‹ilia community, and his descendents. On the whole, they believe in twelve Imams. They remember the other Imams with the same calumny as they lavishupon the companions of the prophet (P). Is this the exclusive love they have for the family of the prophet (P)? (ma‹azallah)- "I seek refuge in Allah!"

3. *Stage of Pre-eminence:*

Hadhrath Syedah (R) is a part and parcel of the prophet (P), as she is the direct descendents. This honour is solely hers. Her sons cannot covet such an honour, nor her husband, nor Siddiq the Great (R). It has been definitely stated in the Qur-an

(33/6)- "His wives are their (Muslim's) mothers. "Every religion, every nation holds mothers in great esteem.

Allah has endowed some with some distinctive characteristics and as such they are proficient in their own sphere of activity, for ex. Hadhrath Siddīq the Great (R) was an aid to the prophet (P) in the early days of his prophethood, and after him, a proparator of Islam, a careful guardian guardian of faith, keeper of law and order in the country and a great obstacle in the way of apostacy. Hadhrath umar (R) was a great conqueror, a disciplinarian, a matchless administrator and lawgiver. Hadhrath ʿuthmān (R) was the compiler of the fragments of the Qur-ān into a volume and its publisher. Hadhrath ʿalī (R) was a warrior — the hero of the battlefield and a votary of mysticism (thasawwuf)- in Islam, enlightening the hearts of the people. Thus we see that no one claims to be the master of all trades and as such we cannot prefer one to the other. The more one serves Islam, the higher is he in the estimation of Allah.

4. The Caliphate:

It is not necessary for a prophet to be a King.(2/246)- People (children of ------) said to the prophet (who was) among them, "Appiont for us a king." We find Hadhrath Sulaimān (A), a lonely figure among the prophets who was both a prophet and a king, and in later parts of our prophet's life (P), a bit of administrative office fell on him. These people pay more importance to the world and its government than to the prophetic teachings. But the family of the prophet (P) did not attain worldly power and thus they were divested of Caliphate.

Let us explain briefly what caliphate means. Caliph is a deputy one who acts for another, and performs the duties of the principal. It is obvious that a messenger of Allah is an inspired being and receives Divine revelations and as such no one can act for him. But his commands and teachings can be propagated. He who does this is his Caliph. He who propagates Traditions of the prophet (P) among the people is a Caliph. He who purifies the souls of the people is a Caliph. He who rules the country justly according to Islamic law is a caliph. In short, harder a man works to spread the teachings of the prophet (P), more he serves Islam and a greater caliph is he. The balance of decision who is great and who is virtuous is in the hands of Allah. Some claim that the prophet (P) had definitely and unequivocally appointed Hadhrath ʿalī (R) to be his caliph. He said, (man Kunthu maulāhu fa ʿaliyyun maulāhu)- (maula)- is one who loves, a relative, an assistant etc. But herein we find the word "Caliph" is not mentioned. The Abbasaids argue that, as Hadhrath ʿabbās (R) was the paternal uncle of the prophet (P), he is the sole heir, being the male issue on the side of the prophetʿs father. The Hussainīs are related to the prophet (P) through his daughter Hadhrath Syedah (R), who being a woman cannot he a claimant of the culsfer, so only the progeny of Hadhrath ʿabbās (R) can be caliphs. The messenger of Allah (P) had prophesied the caliphate of only the Abbasaids. Hadhrath ʿabdullah bin ʿabbās (R) can be the caliphs. The messenger of Allah (P) has prophesied the caliphate of only the Abbasaids. Hadhrath ʿabdullah bin ʿabbās (R) said, that at the time of death, the prophet (P) had ordered for pen and paper

saying, "I shall write down such a thing for you that will prevent you from going astray after my death. "Hadhrath ʿumar (R) who was present on the spot said, "The prophetʿs sickness has taken a serious turn and as he is having fits of unconciousness and does not know what he says, it is no use complying with his request. We have the Qurān, Allahʿs Book. It is enough for us." Now crept up differences in opinion among the family members and arguements ensued for and against Hadhrath ʿumarʿs statement. They began to clamour so loudly that the prophet (P) had to order them out. All concur with this incident. The Abbasaids think that the prophet (P) has determined to decide about the caliphate in their favour. The shias think that it was to be a document of the caliphate of Hadhrath ʿalī (R). All these are only surmises. The prophet had not mentioned for the caliphate any name at all. Even Hadhrath ʿalī (R) did not oppose Hadhrath ʿumar (R), nor did the prophet (P) issue peremptory command to this effect. If there had been Divine revelation about the caliphate, according to the verse (5/70)- "Carry to the people that which has been sent to you," action on it would have been obligatory on the part of the prophet (P). The Qur-ān has (5/4)- "This day we have perfected your religion for you and we have completed Our Grace upon you. "This verse has set a seal for further revelations of any kind. So there arises no question of any revelation regarding caliphate.

Let us now consider about the caliphate said to be declared in clear terms by the prophet (P). A tradition of Ahmad, Muslim as recited by ʿaishah in Kanz, vol.6. p-138, says, "Call your father Abu Bakr, your brother ʿAbdur Rahmān that

I may put in writing for fear that an ambitious man may not aspire to , or a gossip may not go telling tales of his superiority, although Allah and the faithful refuse to acknowledge the superiority of any one but Abu Bakr."

Another tradition transmitted by ʿabdur Rahmān bin Abu Bakr in Kanz Vo. P-139, says, "Get me writing materials that I may write down that which will prevent you from going stray for ever." Then again he said, "Allah and the faithful refuse but Abū Bakr." In one more tradition by ibne ʿasākar through ʿalī (r), "I besought Allah thrice to give you priority. He refused, but Abū Bakr." In the History of the Caliphs (Thārikhul khulafāis Sewtī, we find that when the foundation of a mosque was being laid, the first stone of the foundation was laid by the prophet (P). He was then followed in turn by Hadhrath Abu Bakr and Hadhrath ʿumar (R). The prophet (P) said, "These are my caliphs after me." (hāʿu lāʿil khulafāʿmin baʿdī). One among the gathering asked the prophet (P), "Whom are we to pay the poor due after you?" He replied, "To Abū Bakr." He again askede, "After Abū Bakr?" The prophet (P) replied, "To ʿumar." The Muslims were defeated in the battle of Uhad. Abū Sufyān, the chief of the army of the Quraish (enemy), who had not yet embraced Islam, called out, "Where is Ibni Abī Kabshah?" (meaning the prophet-P). "Where is Ibni Qahāfah?" (meaning Abū Bakr); "Where is Ibnul Khatāb?" When no answer came, he shouted the slogan, (uʿlu Hublu)- "May success crown Hubal!" He had an inkling of the future of Islam and gave out a political forecast that after the prophet (P), Abu Bakr would be competent enough to handle the Islamic affairs successfully and then

ʿumar and after these two, there was to be chaso and confusion, mismanagement and anarchy.

5. *Mourning for the martyrdom of Imam Hussain (R):*

Now let us turn our attention to the mourning for the martyrdom of Imām Hussain (R). The martydrom of Imām Hussain (R) is the best and the noblest example of moral courage, truthfulness, bravery, fearlessness and non-dissimulation of faith (thaqiyyah). There was no compulsion on his part to lay donw his life. If he had taken the oath of allegiance to Yazid the usurper, he could have enjoyed a life of ease and comfort till his death. But taking such an oath is to conform to Yazīdʿs royal commands which were very often un-Islamic. Such a thing cannot be expected of one in whose veins flowed the pure blood of the family of the holy prophet (P). So he withstood the on-slaught of the un-Islamic forces, single handed and under extremely adverse circumstances, with full knowledge that there was no other who dared do so, and that there was not an iota of chance of success against the formidable forces of the enemy and thus sacrified not only his life but also the lives of those near and dear to him. As the poet says:-

"He gave his head but not his hand into that of Yazīd.

By Allah, Hussain (R) has proved that there is no god but Allah to whom we should all owe allegiance."

Every member of the household of Hadhrath Hussain (R) was patience incarnate and resigned himself or herself

to the will of Allah, saying, "Allah's will be done." Not even their slaves beat their breasts rhythmically and tore their clothes in anguish, which is against Islamic law (shara'a). These people who claim to be the greatest lovers of the family of the prophet (P) wrote hundreds of letters to the Imām promising to help against Yazīd, if he would only come to them, and when he condescended, they joined the army of the enemy Yazīd. After slaughtering the Imām, they proclaimed themselves repenters and began to beat their breasts in musical rhythm and recited elegies to atone for their infidelity and treatchery. The martyrdom of the exalted Imām teaches us that a Muslim should be ever ready to sacrifice his all for the sake of Truth and Islam. The slaves of Hadhrath Hussain (R) are brave and not cowardly. As the poet says:-

Not a murmur on the tongue, not a sigh on the lip, not a tear in the eye ----- the very personification of resignation was Hussain! Praise be to the household of the prophet (P)! Who can doubt about the tiger like bravery of one who had been suckled by such a mother as Hadhrath Syedah (R)?"

6. *Opposition to the companions of the prophet (P):*

Let us now deal with the grounds that led to the misunderstanding about, and opposition amounting almost to repugnance to, the companions of the prophet (P). The faith of the companions has been proved beyond doubt by the verse (48/29)- "Muhammad is the prophet of Allah and those who are with him are strong against unbelievers (but) compassionate among themselves; you will see them bow

and prostrate themselves (in prayer) seeking Grace from Allah and His good pleasure; on their faces are their marks (being) the traces of their prostration." (98/8)- "Allah is well-pleased with them and they are with Him." The Jews and Christians and even the Hindus bear witness to their heroic deeds in the path of Islam. This is beyond controversy. In the face of attestation of the Qur-ān, the concocted stories cannot be relied upon. The problem is so vast that it will consume a lot of time and space which this exegesis can hardly afford. We cannot go beyond jotting down a few hints, for "A hint to the wise is enough." A man may be of very good intentions but he is affected by his natural tastes and environment. Even if he commits a mistake, it will be called (khatā ʿijt ihādi)- "An error of judgment." (2/286)- "On no soul does Allah place a burden greater than it can bear." By nature some are saint worshippers and some liberal minded. Cetain facts are hidden from those who are actively engaged and so they form their opinions based on such imperfect data. There is no other go for them. The future generations may say whatever they like. It does not matter. In pre-Islamic days the Banī Hāshim were religious leaders. Even in the days of Islam, they carried on their pre-Islamic duties. Thus it was impossible for them to obliterate their natural tendencies. Each was anxious to grab power either by hook or by crook, and the unavoidable consequence was war. Hadhrath Abu Bakr (R) and Hadhrath' Umar belonged to neither of the families and as such watever mistake their subordinates committed, the latter were held responsible. But Hadhrath ʿuthmān (R) was a descendent of banī Ummiyah and Hadhrath ʿalī (R) of Banī Hāshim. When

they came to be caliphs, they were held personally responsible for the mistakes committed by their subordinates. The storm of mischief began to brew. A change of the head of the state and a reciprocal change of subordinates, for the head tried to appoint men in whom he could trust, and about whom he might be sure that they would concur with his views, policies and principles. Hussainis also did the same, during their caliphate. People began to clamour that they were partial and appointed people of their own clan at the cost of their rights. Besides, the periods of the caliphates of the first two caliphs were very near the days of the prophet (P). During the caliphate of Hadhrath ʿuthman (R) and

Hadhrath ʿalī (R) the empire had widened; it had become rich; many nations had embraced Islam. How can one expect the same degree of faith and piety in the new converts as were in those of the days of the first two caliphs? During war a nation is united, but during peace, civil strife is concocted. Some people like democracy and some monarchy. This difference of opinion leads to fight and bloodshed, but one faction does not call the other traitor to the country. Each has his own taste and his own opinion. Wars among the companions of the prophet (P) were of this kind. One did not call the other an enemy of Islam and its founder (P). The sad fate meted out to the family of the Czar of Russia by the Bolsheviks is not a secret. But no one of the two parties called the other an enemy of the country.

Accusation of the Companions of the Prophet (P) of heathenism:-

Let us take up the problem of (thakfīr)- passing the verdict of heathenism against the companions of the prophet (P). If you ask a follower of any religion (of the Book), "Who are the best and the noblest of Allah's creatures?" Except these people, he will reply, "The companions or the disciples of his prophet." What is the effect of the preaching of the prophet (P) for more than two decades? Is the conversion of only Hadhrath ʿalī (R) and two or three other companions to Islam? Who set up Islamic states? Is that the number of Muslims on planet? then who propagated Islam? Non Muslims? Who unfurled the flag of Islam on the face of this earth? Non-Muslims? Who made the world acquainted with the Qur-ān and the Unity of Allah? Non- Muslims? Did Hadhrath ʿalī (R) give his daughter in marriage to a non-Muslim? Whom did he advise in matters of administration? Non-Muslims? Who consider reviling in foul and filthy language, adoration and worship? It is they. Shame upon such people. (98/8)- "(When) Allah well-pleased with them (companions of the prophet (P), and they with Him," who cares for their displeasure against Allah's good-pleasure? This displeasure is the effect of (48/29)- "As a result, it fills the unbelievers with rage at them." a tradition says, "He who cherishes my companions, does so, because he cherished me; he who hates them, does so, because he hates me."

One who calls an ordinary Muslim a heathen, his heathenism rebounds on himself. A curse on the disciples and friends of the messenger (P) recoils as a fountain drips him wet who makes it play. Hadhrath ʿalī (R) in one of his long and famous orations says," "Therefore he who loves the two, Abū Bakr and ʿumar (R), loves me, and he who bears them malice, bears me malice and I am absolved of that sin. If I had given this warning earlier, I would have punished the slanderer severely. If such a complaint is brought before me in future, I shall proceed against the caluminator according to law. The best and the noblest of the Muslims after the prophet (P) are Abū Bakr and ʿumar (R)." This speech was delivered during his caliphate. (Kanz, Vol.6. P-370).

7. Dissimulation of Faith. (Thaqiyyeh)

Lastly let us turn our attention to the cowardly dissimulation of faith (pious subterfuge thaqiyyeh) preached by them to escape tyranny. This completely puts an end to Islam itself. If this had been permissible in Islam, Hadhrath ʿalī (r) would not have fought the battles of Jamal and Safain, and Imām Hussain (R) would not have undergone martydrom. Religious leaders do not hide the truth, for fear of being tyrannised. It is inumbent upon them to speak out the Truth. They are the successors of the one on whom the Divine commandment was revealed (5/70)- "Carry to them whatever is sent down to you." Cowardly dissimulation or what we call pious subterfuge, is prohibited in Islam (harām). These enemies of the household of the prophet (P) heaped upon Hadhrath ʿalī (R) so much insult as they could. Some one thrashed

Hadhrath Syedah (R) in the presence of her husband Hadhrath 'alī (R), the "Tiger of Allah". (I do not want to disclose his name, as it is nothing but a bundle of lies). As she was pregnant, she had abortion which caused her death. "The Tiger of Allah" did neither protect nor help her in any way. Those who accused Hadhrath 'alī (R) of such cowardice, should have felt shame, should have been afraid of Allah. What a shameful accusation of cowardice of one who, for his miraculous deeds of valour, had earned for himself the title of "The Tiger of Allah". What fearlessness of Allah is herein displayed! Such a hero, and cowardly subterfuge (The quifah)! The most sacred personality and falsehood! The bony Gandhi, the delicately nurtured and spoilt child Pandit Nehru are not accused of cowardly subterfuge and are not afraid of death, while the most exalted personality of Islam is accused of this meanness! What an abashed lie! Why was this problem brought into existence? A careful probe into the problem of Thaqyfiah will reveal that it is a device to prove the Qur-ān and the traditions as related by the companions of the prophet (P) and his spouses to be untrustworthy. Even the teachings of the prophet (P) that were extracted from his household were to be enmeshed in this problem of dissimulation and thus ----------. In shrt, the Qur-ān is unbelievable, the traditions are untrustworthy and the teachings of the prophet (P) as narrated by his household unreliable. Now the quetion is how to safeguard Islam from these filthy attacks? We hold that religionto be far from truth which is based on falsification of the sayings of the descendents and the companions of the

prophet (P), but this should be remembered that he who calls them liars is a liar himself.

Among the Muslims the real caliphate is the purification of the soul and the reformation of the heart. After passing away of the prophet (P), Hadhrath Abū Bakr (r) had a short life and so he could set up the four sects of Sūfīs only, Naakhshbandiyah, Qādiriyah, Shattāriyah and Shāh Madāriyah. Hadhrath ʿumar (R) originated Fārūqiyah, and Awaysiah. Hadhrath ʿalī (R) brought into being Qādiriyah, Chishthiyah, Suharwardiyah, Rifāʿiyah etc. Hadhrath Imām Hasan (r) established the sects of Qādiriyahi and Shāzliyah and from ʿabdullah Makkī the sect of Qalandriyah came into existence. This real and importance caliphate, namely the purification of the soul and the reformation of the heart, descended upon Hadhrath Abū Bakr (R), Hadhrath ʿalī (R) and Hadhrath Imā Hasan (R) directly from the prophet (P). So they are all direct caliphs of the prophet (P). This admision of their being direct caliphs of the prophet (P) will not serve their purpose. Their purpose will only be served, when religion is torn to shreds. This, Allah forbid, shall never be. (15/9)-" We have without doubt, sent down the message; and we will assuredly guard it (from corruption)." Who destroyed the Islamic states? It is this community. The empire of Abbasaids was destroyed Muʿaddud din ʿalqami, the Mughal empire by Mīr Hasan ʿalī and Mīr ʿabdullah, the state of Sultān Fateh ʿalī Tippu, by Mī Sādiq and the state of Sirājud daula by Mīrān and Mīr Jaʿfar. Go through the History of Islam, you will find that this one and only sect was instrumental in the downfall of the Islamic empires.

Verse:7

Ghayril-maghduubi 'alay-him wa lad-daaalliin. (Section 1).

(ghadhaba)-boiling of the heart-blood for revenge and to cause hurt (cause injury); boiling of heart-blood, the first stage of (ghadhab)- cannot be attributed to Allah and so the meaning to be extracted is to cause injury or to award punishment which is the final stage of (ghadhab)- or revenge. Selfish motives and spiritual attributes as blessing, joy, exhiliration, wrath, bashfulness, modesty, cunning, deceit, pride, ridicule have their origins and beginnings, ends and purposes. When such words are used in relation to Allah, their ends and purposes only are to be considered, for instance (ghadhab)- is taken in the meaning of punishment or torment (ʿazāb). The meaning of (hayā)- bashfulness is abandonment of an improper action etc. (dhalla-yudhillu-dhalālan-fahuwa dhallun)- is to go astray; who are meant by (maghdhūbi ʿalaihim)- and (dhallīn The first are disobedient and the sinners and the second, the sceptical and the ignorant. The former are those whose activities are corrupt and vicious, who are liars and malefactors and the latter are those whose mental powers are confused. Allah says about a murderer (4/39)- "Allahʿs wrath is on him." About (dhalāl)- He says, (10/32)- "What is left for him who moves away from Truth but (dhalāl) going astray?" Besides, by (maghdhūbi ʿalaihim)- is meant the Jews. Allah says about the Jews, (5/60)- "Whom Allah has cursed and on whom Allahʿs wrath has descended." By

(dhāllīn)- is meant the Christians about whom Allah says, (5/77)- "They themselves have gone astray and lead many others astray." With (allazīna anʿamtha ʿalaihim), (ghairil maghdhūbi)- is attached to keep up the balance between hope and fear. Belief (Īmān)- becomes perfect only when it is between hope and fear (bainal khaufi war rijā)- At first righteous deeds and correct religious creed are mentioned. Then right creed and evil deeds are stated and lastly comes the wrong creed.

Gentlemen! Now give a thought to your form and figure, character and habits and way of life. Do they conform to (anʿamtha ʿalaihim)- or to (maghdhāi ʿalaihim, and dhāllīn)? Even if you address Allah, you say, "O my God!" You write your name S. Sultān for Syed Sultan; G.M. for Ghulām Muhammad. Some days ago you were atleast Muslims by name, but now, you are not even so. As the poet says:-

"Why should Allah care for you, when you do not care for Him?"

Translation Verse 7:

Not the path of those on whom Your wrath has descended, nor of those who have gone astray.

The children of religious scholars and of sūfīs have studied neither the Qur-ān nor the Traditions (Hadith). They cannot even read the Qur-ān correctly. But they are B.A. and M.A. (B stands for bay waqūf and A for ahmaq; M stands for Majnūn and A for ahmaq ---- meaning fool, stupid, dunce and lunatic). Thus they have forsaken their

national distinction, characteristics and traditions. If you think deeply, you will find, how zealously do they, whom they imitate, guard their national distinction! They are not at all prepared to lose their national identity and absorb themselves into other nations. They will rather die than dishonour their nation. How will Islam as a whole be benefited by Muslims of such low character? As Muslims, they are in honour bound to defend Islam from the attacks of the occidental culture, but as they have no concern for such an action, they want to tear themselves away from their nation. They are ashamed to be called Indians. They have neither veneration for their national degnity nor the spirit of sacrifice and selfless serivce for it. On the other hand they are selfish and self-centred. Shamelessly they spy on their own nation. The nation suffers more by their treachery than by the action of the enemy. Their existence and non-existence are alike, nay their existence is destructive and ruinous for Islam. These are the days of imitation. We have imitation silver, imitation gold, imitation pearls and precious stones, silk, ghee, syrup etc., all very beautifully imitated. So in these days of imitation and disguise, there is no wonder that we have imitation Muslims! As the poet says:-

"We have forsaken Islam and Islam has forsaken us." (Hasrath).

The problem of the veil:

In modern time the disappearance of the purdah system among the Muslims has taken a serious turn. It has thrown the Muslims into such a fathomless pit of moral depravity

that the distinction between a Muslims and an animal is fast vanishing. The Islamic morals, customs and habits are quickly disappearing. In this problem we find three different schools of thought, the first with its strict conservative ideas tries to follow to the very letter, the old Islamic principles and thinks that it is impossible to separate the veil from Islamic virtue. The other is eager to follow western culture and is ready to undergo the ruinous consequences that may accrue from such an action. The third, no doubt, is whole heartedly for the western culture, but wants to escape the unavoidable consequences. This is nothing but a desire to grasp the impossible. The western culture brings in its train all the evils that go to make it, as sure as day follows night. Reaction cannot but follow action.

At first let us prove that our religion enjoins veil on our women, and then I shall describe all the facts and experiences that the world has undergone by discarding it. I shall also give in detail the various movements that are a foot for the removal of it and the consequent fatal results.

Of the important principles of Islam are modesty, bashfulness, chastity and the veil. An Islamic principle is "The preliminary to (wājib)- obligatory is obligatotory and the preliminary to (harām) prohibition is prohibition. The worst of sins in Islam are adultery and infanticides and they are counted as murder of the soul. One more principle of Islam is that the duty of the husband is to earn and of the wife is to bring up children. In Islam, man considers that woman is responsible for the preservation of the race and

training of her children. He considers woman his mate and his honour and as such cannot be so base as to value his life and property more than the life and chastity of his wife. (33/33)- "And stay at home as cultured women and do not come out flirting as did the women of the days of ignorance." (33/53)- "And when you ask (his consorts) for anything you want, ask them from behind a curtain." (33/59)- "O prophet, tell your wives and daughters and the wives of the believers that they should hide themselves (from head to foot with their outer garments, when going out); this is the least (they cando) to show people that they are house-wives and thus escape molestation of rogues." Here ('alaihinna)- shows the whole body. Once the prophet (P) asked his daughter Fatimah (R), "Daughter, what is good for a woman?" "Neither she should see nor be seen by a stranger," was the reply. He replied, "Why, the daughter of a prophet cannot but give such a befittin reply."

How did this mischief of women going out without a veil, crept in Islam? From where was it imported? What are its consequences? The answer is, un-necessary and irreligious education, women going out for service without a veil, poltheistic women entering Muslims homes, their bad company, obscene novels, Kam shaster and books on sexual inter-course, attending theatres, seeing obscene plays and picture, semi-naked dress, training for stage acting, perverted ideas of moral courage, taking part in acting dramas along with boys and girls of high families, co-education etc. What are the results of these un-natural activities? The loss of love between husband and wife, birth control, getting rid of illegal infants by foul means to the extent of infanticide, hatred for and refraining

from marriage, epidemics of sexual diseases, sodomy and so on. All these go, without doubt, to destroy the nation. Islam remains only in name, while its characteristics perish. In my opinion, immodest fathers and shameless husbands are worse criminals than women. I am ashamed to go into details. It will be profitable to go through the chapter (pardah)-Veil, of the monthly "harjumānul Qur-ān" from the general as well as from the point of view of Islamic law. One of the sentences of the said chapter is as follows:-

"Babel, the leader of the German Socialist party says, "Man and woman are, after all, mere animals. Does the question of marriage (Nikāh) and even that lasting for life-time arise between any animal couple?"

This is the end point of the evolution of civilization. As the poet says:-

"Marriage are nowadays contracted not on the basis of relationship or nobility of the families concerned, but on that of wealth and property. Thanks to the theatres and cinemas, they have solved all the difficulties that have to be surmounted in the selection of the mate. Now co-education also plays an important part in it. The couple decides all the preliminaries in the cinema hall or in the theatre. The modern woman veils herself neither before her motor car driver nor before her butler. Her children are suckled and nursed by women of ill-repute. What harm is there, if the flower of your garden is plucked and smelt by the way-farer? It is nothing but toleration in the modern world. What a life of liberty! Both the parties owe their bliss to

this liberty. Every one should be called by his mother's name to conceal his illegitimacy. Fashion has led them so far on the road of dishonour that it is almost impossible even to look back, let alone retracing their steps. Hazeline snow cannot whitewash their faces darkened by evil deeds. How well the young boys play female part in a drama! The picture exhibited in the cinema is also lascivious that I wonder why Allah's wrath has been delayed so long in descending on this generation! I crave Allah's refuge for such paganish attitude and evil actions! "There is no god but Allah and Muhammad is His messenger; we live by this, we die by this and we shall rise after death by this, If Allah will!.

Corrigenda

Page	Line	Misprinting	Read as
10	18	(Part 1-5) 4	(Parts 1-4)
58		"He destroyed.." *Add after it the following lines:* "Nasaq-as-Shae" means Destroying or altering or annulling a thing"	
59	20	water	Later
68	4	leave	Leaves
90	7	of	*ignore* "of"
95	15	alter	after
104	2	it	its
111	10	ascenained	ascertained
142	12	the	to the
165	5-6	is owrd	in word
165	19	low	blow
166	11	assionate	passionate
179	13	hac	had
180	22	ofiit	of it
180	24	bening	benign
180	25	pass	past
181	17	ub	or
191	20	askede	asked
198	1	chaso	chaos
200	17	Cetain	Certain
204	24	sht	short
203	23	martydrom	martyrdom
203	24	inumbent	incumbent
210	16	befittin	befitting